

Describing the Phrenological Developments of

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THE
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WITH CHART

Describing the Phrenological Developments of

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ADAPTATION IN MARRIAGE.

WHEN a person has a perfect balance of temperament and a harmonious development of all the mental faculties and dispositions, a companion should be chosen whose development is similar ; but as this is very rarely found, each person should seek to unite with one who is properly contrasted, so that the excess of one may be balanced and modified by a less development in the other.

The person for whom the foregoing chart is marked should choose a companion having a constitution and mental qualities as indicated by the *marking* of this table.

Vital Temperament	A Large Degree	A Full Degree.	A Moderate Degree
Motive Temperament	"	"	"
Mental Temperament	"	"	"
General Build or Form	Tall & Bony.	Medium.	Short & Smooth.
Size of Head	Large.	Medium.	Moderate.
Weight	Heavy.	Medium.	Light.
Complexion	Dark Brunette	Medium.	Light, or Blonde.
Hair	Dark & Strong.	Medium.	Light & Fine.
Eyes	Dark.	Medium.	Light, or Blue.
Social and Domestic	Large.	Full.	Moderate.
Energy... ..	Large.	Full.	Moderate.
Self-reliance	Large.	Full.	Moderate.
Prudence	Large.	Full.	Moderate.
Ambition	Large.	Full.	Moderate.
Economy	Large.	Full.	Moderate.
Ingenuity, Skill, and Taste ...	Large.	Medium.	Moderate.
Reasoning Talent	Large.	Medium.	Moderate.
Practical Talent	Large.	Full.	Moderate.
Planning Talent	Large.	Full.	Moderate.
Conversational Power	Large.	Full.	Moderate.
Moral & Religious Development	Very Strong.	Full.	Medium.

DIET TABLE.

ARTICLES OF FOOD.	Large Quantity.	Average Quantity.	Small Quantity.	Avoid.
Lean Beef or Mutton				
Fat " "				
Veal.....				
Lamb				
Ham, Bacon, Pork				
Fowl and Game				
Fresh Fish.....				
Oysters, Shell Fish.....				
Eggs, raw				
,, beaten				
,, lightly cooked				
Milk and Cream				
Butter.....				
Cheese.....				
Brown Bread				
Oatmeal, Porridge, or Gruel.....				
Beans, Peas, or Lentils				
Rice, well cooked.....				

DIET TABLE—*Continued.*

ARTICLES OF FOOD.	Large Quantity.	Average Quantity.	Small Quantity.	Avold.
Sago, Arrowroot, Tapioca, &c				
Potatoes, boiled or baked				
Cabbage, Turnips, Parsnips, &c.				
Carrots				
Ripe Fruit, Fresh				
" " cooked.....				
Raisins, Bananas.....				
Tomatoes, raw or cooked.....				
Figs, Dates, &c.				
Sugar				
Tea and Coffee				
Cocoa, Chocolate				
Water.....				
Wines, Spirits, & Malt Liquors				
Light Pastry				
Pepper, Mustard & Condiments				
Pickles, Vinegar, &c.....				
Broths, Soups, and Stews.....				

EXPLANATION OF TERMS AND FIGURES.

THE scale for marking the relative strength and activity of the different conditions of the body and faculties of the mind is from 1 to 7. Figure 1, indicating very small; 2, small; 3, moderate; 4, average; 5, full; 6, large; 7, very large. In this work, and in all our phrenological language, we use these terms in a specific sense.

The sign + (plus or more) placed before or after a figure, shows that it is **LARGER** than it is marked, yet not so large as to require the next larger figure: the sign - (minus or less) that it is not quite so much as is marked; this $\frown$ mark over a figure signifies that it should be cultivated and increased in activity and size; this $\smile$ mark under a figure signifies that it is too large and active, and should be decreased and rendered less influential.

1. **VERY SMALL** is used when an organ is so small that its function is seldom felt or exercised in the character; and though existent and active with the rest, it seldom influences them as a motive power, or moves in any important action. It requires great motive to excite it efficiently, and long education and discipline to make it serviceable.

2. **SMALL** denotes a feeble yet general activity; too small to hold any command, and yet capable of good service, when directed and sustained by the other organs. It sometimes moves the rest to its assistance.

3. **MODERATE**. This term implies a tone of function easily excited to effort, and seldom backward in duty. Still it is not capable of command; is only awakened by motives from abroad to venture and undertake operations on its own account. It is moderate in all things; if anything, falls short of, rather than oversteps, its designs.

4. **AVERAGE** is used to denote par. It indicates an active, but not an energetic organ; one that has a fair influence in the mental council, but it will never be a predominating power unless cultivated.

5. **FULL** expresses an energetic organ; one that has influence, but not authority; one which can urge, persuade, but not command, the will or understanding. Yet several full organs in one region of the brain would, by concert and combination, control the character to a great degree. The more organs in each head we mark full, the more symmetrical that head is made; the more harmonious their functions; and consequently the more uniform will be the character of the individual. Full is the size from which all functions should be studied; it expresses neither deficiency nor redundancy, but plain, useful, elementary, and harmonious activity.

6. **LARGE** proclaims a powerful function, one which is capable of distinguished and self-directing conduct. Several organs large, with a proper temperament, make talent, or ability to urge the whole mind up to great effort on specific subjects. Large organs generally act in combination to make character.

7. **VERY LARGE**. This term is placed equi-distant from average with very small, and is directly opposite to it in influence, while both are unnatural, and cannot be safely trusted in the character. It expresses a function which is liable to control and govern, especially the smaller faculties, constituting and giving tone and direction to the character and talents; easily excited, powerful in action, and quite liable to abuse or disease.

CLASSIFICATION, LOCATION, DEFINITION, AND SUBDIVISION OF THE PHRENOLOGICAL ORGANS.

PHYSIOLOGY recognises the body as composed of organs which are mediums of different functions. These functions and organs are called temperaments.

There are as many temperaments as there are distinct functions, but for the sake of brevity they are classified under three general heads—

VITAL—embracing all the internal organs and functions—giving life, physical enjoyment, heat, and excitability.

MOTIVE—embracing the framework of the body, the bones and muscles, giving locomotion, physical action, strength of the body, endurance, and tenacity.

MENTAL—embracing the whole nervous system, giving susceptibility, intensity, thought, action, mental emotion, ability to take on education and mental culture.

These three divisions comprise all the organs and functions of the body, including the brain.*

PHRENOLOGY explains the functions of the brain, as manifested in the phenomena of thought and mental emotion.

The first natural division of the Mind is into *Feelings* and *Intellect*. The *Feelings* give impulse, energy, executiveness, appetite, ambition, pride, will, sympathy, love, friendship, fear, reserve, respect, kindness, justice, hope, faith, imagination, &c., and are located in the coronal, occipital, and basilar portions of the brain. The *Intellect* gives thought, reason, discernment, intuition, knowledge, observation, memory, system, wit, music, &c., and is located in the forehead.

The *Feelings* are subdivided into five classes.

Class 1st.—The DOMESTIC PROPENSITIES embrace *Amativeness*, *Conjugal*ity, *Philoprogenitiveness*, *Friendship*, *Inhabitiveness*, and *Continuity*.

Class 2nd.—The SELFISH PROPENSITIES embrace *Vitateness*, *Combativeness*, *Destructiveness*, *Alimentiveness*, *Acquisitiveness* and *Secretiveness*.

Class 3rd.—The SELFISH SENTIMENTS embrace *Cautiousness*, *Approbativeness*, *Self-Esteem*.

Class 4th.—The MORAL and RELIGIOUS SENTIMENTS embrace *Firmness*, *Conscientiousness*, *Hope*, *Spirituality*, *Veneration*, and *Benevolence*.

Class 5th.—The PERFECTING or SEMI-INTELLECTUAL SENTIMENTS embrace *Constructiveness*, *Ideality*, *Sublimity*, *Imitation*, and *Mirthfulness*.

The *Intellect* is subdivided into two classes.

Class 1st.—The OBSERVING, KNOWING, and PERCEPTIVE FACULTIES embrace *Individuality*, *Form*, *Size*, *Weight*, *Colour*, *Order*, *Calculation*, *Locality*, *Eventuality*, *Time*, *Tune*, and *Language*.

Class 2nd.—The REFLECTIVE, REASONING, and INTUITIVE FACULTIES embrace *Causality*, *Comparison*, *Human Nature*, and *Agreeableness*.

* For a full explanation of this subject, the reader is referred to L. N. Fowler's lecture on the temperaments.

ORGANIC QUALITY.

VERY LARGE, 7.—Are very high-toned and exquisite in organisation; very impressible to internal emotions and external influences; are adapted to fine and light work, rather than that which is coarse and heavy; have poetic and artistic tastes, lofty aspirations, and tender sympathies.

LARGE, 6.—Have a fine tone of organisation; are impressible to surrounding influences; very susceptible to enjoyment or suffering; are liable to extremes in feeling and action and repelled by whatever is low, coarse, or gross; have exquisite tastes.

FULL, 5.—Are rather impressible and intense in thought and feeling, but not easily thrown off the balance; are more inclined to the good than bad, and will strive to elevate yourself.

AVERAGE, 4.—Need culture to show elevation or susceptibility of mind; should lead a pure life physiologically.

MODERATE, 3.—Have not a spiritual or elevated mind; are better adapted to labour than to study; you should not attempt any of the delicate mechanical trades.

SMALL, 2.—Are coarse-grained and low-toned in organisation; could not follow a mental pursuit.

VERY SMALL, 1.—Will resemble the oyster in obtuseness and stupidity.

To CULTIVATE.—Cultivate the perfect and beautiful; become pure in body and mind.

To RESTRAIN.—Become more physical and less ethereal, and study how to enjoy all the physical pleasures and comforts of life.

HEALTH.

VERY LARGE, 7.—Have an overflowing cup of vitality; never troubled with aches and pains; with care can live to old age; are full of life and vigour, and can find exquisite pleasure in the mere sense of animal existence.

LARGE, 6.—Are very healthy; can endure continuous labour without fatigue; can resist diseases and changes of climate; equal to the emergency, and will find study and work alike easy and pleasant; are able to endure toil, exposure, and hardship with impunity.

FULL, 5.—Have a good amount of health and fair capacity to labour, but liable to be affected by foreign influences, changes of weather, and circumstances; can work well, but have no life force to waste in unnecessary and fruitless effort.

AVERAGE, 4.—Have only an ordinary degree of health and vitality; have but little physical endurance; are liable to ailments; should live regularly and pay strict attention to the organic laws.

MODERATE, 3.—Have but little strength or health; need recuperation; are easily fatigued; should stop all unnecessary drafts upon your remaining stock of vitality, and by means of rest and sleep endeavour to increase it.

SMALL, 2.—Are very feeble, and unable to make any exertion.

VERY SMALL, 1.—Are so deficient in health as to be quite useless.

To CULTIVATE.—Endeavour to bring yourself under right physiological conditions, mentally and physically; be careful not to transgress any law of your nature.

To RESTRAIN.—If too much vitality, work vigorously, cultivate the brain and practise self-denial in eating and drinking.

VITAL TEMPERAMENT.

VERY LARGE, 7.—Possess an excessive amount of vitality, animal life; can recuperate readily when exhausted, and generate the life-principle. Keep both body and mind actively engaged, avoid indolence by a rigid adherence to a low and moderate diet.

LARGE, 6.—Have a great amount of vital power; can sustain great trials that exhaust vital energy. Are well adapted to an active, stirring pursuit. Occasional fasting, rather than feasting, should be practised.

FULL, 5.—Have a good degree of vital power; can sustain the ordinary labours of the day, but should avoid exhaustion. With care you have enough vitality to carry you through to old age.

AVERAGE, 4.—Have a fair share of life-force, but should endeavour to increase it. Cannot bear much fatigue; have no surplus capital; will require much rest and sleep along with a generous diet.

MODERATE, 3.—Are wanting in strength of the vital functions. Your vitality is positively weak and insufficient for the demands of your nervous system.

SMALL, 2.—Are unable to do anything requiring strength or vitality. Your constitution is deficient in the vital element; you should assiduously make use of all available means to increase your vitality.

VERY SMALL, 1.—Are so defective in vitality that life ebbs quickly to a close.

TO CULTIVATE.—Attend more to diet, sleep, exercise, and life-laws. Do no work of an over-tiring nature, live on a generous diet, create an appetite by gentle exercise in the open air.

TO RESTRAIN.—Restrain the appetite, and cultivate the mentality. Use cold sponge baths daily, avoid fats, pastry, and soups, drink cold water instead of fermented or spirituous liquors.

BREATHING POWER.

VERY LARGE, 7.—Have the highest degree of power to vitalise the blood, to create animal heat, to run, walk, work, and breathe. Your respiratory organs are admirably developed, and their functions well-nigh perfectly performed.

LARGE, 6.—Are warm-blooded; capable of resisting the cold, and maintaining a uniform vital heat throughout the body. Are adapted to cold latitudes, and could endure great physical exertion.

FULL, 5.—Have a good degree of capacity to create animal heat, but should increase the power of the lungs. If your habits are sedentary, you will need to resort to artificial means to expand the lungs and to keep up the circulation.

AVERAGE, 4.—Are affected by changes in the weather; subject to frequent colds; have not much power to vitalise the blood.

MODERATE, 3.—Are defective in breathing power and capacity to generate heat. You breathe too little to thoroughly vitalise the blood, seldom filling the lungs, and moving the abdominal muscles scarcely at all. You must avoid fatigue in your exercises.

SMALL, 2.—Are very deficient in the development of the respiratory organs, are very liable to colds and coughs, and subject to consumption.

VERY SMALL, 1.—Have scarcely enough lung-power to sustain life.

TO CULTIVATE.—Learn how to breathe and expand the lungs; live in a pure atmosphere night and day, dress loosely, sit erect, breathe deeply, keep out of close rooms where there are many people, and use every means to restore your vital powers generally.

CIRCULATION.

VERY LARGE, 7.—Have a strong, steady pulse, and great power of circulation. Are able to withstand great cold and heat without discomfort, are consequently not liable to sickness.

LARGE, 6.—Have a vigorous, uniform pulse, and vital warmth. Your lower extremities are seldom cold; you suffer little from clear cold weather and do not readily contract disease.

FULL, 5.—Have a good circulation; with care may be uniformly warm, but will need bodily exercise to keep the extremities warm in cold weather; you should promote this function by active employment or recreation.

AVERAGE, 4.—Have a fair degree of circulation, but should endeavour to improve it. Are subject to cold feet and hands, should exercise freely to keep the circulation equal.

MODERATE, 3.—Have a weak pulse: need more power of circulation. Are subject to headaches and a dry clammy skin along with cold hands and feet.

SMALL, 2.—Are defective in circulation, and affected by changes of climate. You suffer greatly from changes of temperature, are often chilly even in warm weather. Horse-back riding is one of the very best exercises to promote and equalise the circulation.

VERY SMALL, 1.—Very feeble circulation. Life soon terminates.

To CULTIVATE.—Practice gymnastics. Rub the body, take sponge baths. Do not give up to your feelings of inertia, move about briskly, live generously, eat slowly and never retire to sleep with cold feet.

DIGESTIVE POWER.

VERY LARGE, 7.—Rarely troubled with indigestion. Can eat with impunity any sort of food suitable, under any circumstances, to be received into the human stomach.

LARGE, 6.—Have excellent digestive power, and are nourished by food; plain, substantial aliment suits you best, you are able to make whatever you eat contribute to the nourishment of the system.

FULL, 5.—Have good digestion, and with care will not have dyspepsia. Should regulate the quantity of food taken, by your judgment, rather than by the appetite.

AVERAGE, 4.—Have a fair degree of digestion, but have to be careful about diet. Never impair your digestion by overeating, or by the use of condiments, stimulants, etc.

MODERATE, 3.—Are wanting in digestive power, and must improve it; are disposed to dyspepsia; have a poor appetite.

SMALL, 2.—Can scarcely digest any kind of food; are apt to be irritable, peevish, dispirited and gloomy.

VERY SMALL, 1.—Have not digestive power enough to live. The improvement of your digestive functions should be your first object and study.

To CULTIVATE.—Eat plain and simple food, and enjoy what you eat. Take plenty of exercise in the open air; have your rooms well ventilated; masticate your food thoroughly; and avoid a hurried feeling or an anxious state of mind.

MOTIVE TEMPERAMENT.

VERY LARGE, 7.—The osseous and muscular systems are very strong; can endure severe trials and hardships, and seldom become weary; are as tough as the oak, can endure anything and everything, and never know the meaning of the word tired; in character are energetic, efficient, determined, and persistent.

LARGE, 6.—Very strong bones and muscles. Can endure great fatigue and exertion; are tough, hardy, and wiry, will show force, endurance, and efficiency in whatever you undertake; have strong feelings and passions, are capable of great things, but need strong self-government and restraint.

FULL, 5.—Can labour continuously, but should not overstrain the powers. With care and training could accomplish much in the way of physical exertion with little exhaustion; are not afraid of work, or anything else.

AVERAGE, 4.—You could not endure a long continued strain upon either muscle or brain, will prefer a light or sedentary occupation, should cultivate muscular power and love of activity; improve your strength and learn to endure hardships.

MODERATE, 3.—Easily become wearied. Cannot make great exertion; have but little inclination for labour, are spasmodic and liable to overstrain, and will prefer sitting or lounging about to activity of any kind.

SMALL, 2.—Are hardly able to move about or to put forth effort; are poorly endowed with muscular force and the propelling and governing powers connected with the motive temperament.

VERY SMALL, 1.—Are very feeble, and almost motionless. Are always tired; you will only move when compelled to.

To **CULTIVATE.**—Take regular physical exercise. Walking, running, swimming, skating, and gymnastics are all good exercises, but must be adapted to your weak condition and increased as you gain strength.

MENTAL TEMPERAMENT

To **RESTRAIN.**—Cultivate the brain and nervous temperament as a balance.

VERY LARGE, 7.—Have great power to generate thought, feeling, and emotion. Your brain predominates over your body and your mental states have a powerful influence over your physical conditions; you are quick and delicate in your perceptions; rapid in your mental operations, and are liable to crowd seventy years into thirty.

LARGE, 6.—Have great mental power and clearness of thought. Are fond of literature and art; are discriminating, quick-witted, intellectually efficient, and calculated to lead in the higher walks of literature, art, or science, provided you have had the necessary mental culture.

FULL, 5.—Have a fair share of ability to think, write and study, and have sufficient mental power for most pursuits; you have good judgment and mental clearness, yet are not a genius.

AVERAGE, 4.—Require an effort to think, to feel intensely and clearly; with the advantages of education you are capable of attaining a position in intellectual society, but are better adapted to manual labour, mechanism, or to business than to a profession.

MODERATE, 3.—Are dull, stupid, and cannot think consecutively; are slow in comprehending a subject, and would not succeed in a mental pursuit; your judgment is poor, and you need the direction of minds more highly endowed.

TO CULTIVATE.—Think, study, and associate with the intellectual; devote all spare money and time to getting and reading books; attend lectures and every means of literary improvement; associate with the pure and intellectual class of society; be a student and live mentally.

TO RESTRAIN.—Work more with the body, take more physical recreation and think less, learn to enjoy the animal pleasures and comforts of life.

ACTIVITY.

VERY LARGE, 7.—Are very active, restless, uneasy, and wide-awake; are very agile, lithe-limbed and quick-motioned; your mental operations are equally rapid and facile; you are always moving, are always eager, knowing and impetuous; are in danger of excessive action.

LARGE, 6.—Are prompt, seldom idle or lazy, and are full of action; are clear-headed, quick in action; you speak rapidly, comprehend quickly; and decide at once on the course to be pursued.

FULL, 5.—Require motive to call out mental and physical energy; are sufficiently deliberate to weigh the pros and cons before deciding how to act; will prefer light work to heavy.

AVERAGE, 4.—Require urgent motives to call out energy and activity; are occasionally indolent, physically; are rather fond of being in the rear rank.

MODERATE, 3.—Are too passive and indolent, mentally and physically; are wanting in promptness, will love to be waited on.

SMALL, 2.—Are almost incapable of action, and decidedly inert.

VERY SMALL, 1.—Can only move by a desperate effort.

TO CULTIVATE.—Engage in some pursuit that compels activity, obey no impulse to indolence when able to stir about; create work and give your whole energies to its accomplishment; avoid everything of a sedentary nature; inconvenience yourself by doing everything that will sharpen you up.

TO RESTRAIN.—Be more easy, passive and quiet; try to be more contented with your lot in life, and do not notice every trivial cause of physical action.

EXCITABILITY.

VERY LARGE, 7.—Are intensely susceptible to impressions of all kinds; easily excited, and subject to extremes of feeling, greatly exalted at one moment, and much depressed the next; are impulsive, excitable, and liable to neuralgia and nervous affections.

LARGE, 6.—Are very impressible to external influences; are full of soul, and too susceptible for your own welfare or that of your friends.

FULL, 5.—Are easily roused, but not readily carried away by excitement; are somewhat self-possessed; are able to act coolly and with forethought.

AVERAGE, 4.—Are swayed but little by external influences, will act more from judgment than from impulse; have a quiet spirit, and are able to evince much calmness.

MODERATE, 3.—Are rather dull, and need forcible motives to bring out intensity of feeling; are seldom enthusiastic; slow to perceive and feel; you show very little spirit in defending your own interests.

SMALL, 2.—You possess too little spirit to become interested in anything; are too monotonous and mechanical in everything.

VERY SMALL, 1.—Will require considerable rousing before showing any spirit or energy.

To CULTIVATE.—Endeavour to arouse the mind to action, seek amusements and excitements; endeavour to feel that you were born to make a noise in the world.

To RESTRAIN.—Avoid excitements, irritants, and stimulants of all kinds. Be very temperate in eating and drinking, bathe daily, and spend much of your time in a quiet place.

SIZE OF BRAIN.

The average circumference of a full-grown male brain is 22 inches; the female 21½ inches. Average weight of the full-grown male brain is from 40 to 50oz. Average weight of the full-grown female brain is from 37oz. to 45oz. Average number of cubic inches in the male brain is about 150. Average cubic inches in the female brain, 120.

VERY LARGE, 7.—Other things being equal, as balance of organization, training, constitution, and circumstances, you will have remarkable comprehensiveness of mind, and the ability to take extensive views of subjects. Such a mind, backed up by adequate physical stamina, will overcome all obstacles, and achieve greatness in spite of all difficulties.

LARGE, 6.—Have a strong and comprehensive mind. Can engage in a wholesale business. Understand well complicated business and plans. You can, if you will, make yourself widely felt in society; are able to exert great influence over other minds.

FULL, 5.—Can understand ordinary subjects, exert an influence over others, and are capable of accomplishing much and attaining a high position in the direction of your leading faculties.

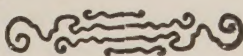
AVERAGE, 4.—Under favourable circumstances can exert a fair influence but have not great mental vigour, nor comprehensiveness of mind. With activity largely developed, and good bodily conditions, would be capable of manifesting talent, and succeeding in a suitable business.

MODERATE, 3.—Have not much influence. Take contracted views of subjects. Cannot comprehend metaphysics. You will do best when working under the direction of others.

SMALL, 2.—Can only perceive a limited range of ideas, and will need the guidance of other intellects in every undertaking. Are incapable of managing any business.

VERY SMALL, 1.—Have no originality. Are imbecile, and swayed by other minds.

To CULTIVATE.—Read, study, think, and improve as much as possible.



ANALYSIS AND LOCATION OF THE FACULTIES.

Domestic Propensities.

AMATIVENESS.

Passionate Love; Regard for the Opposite Sex. EXCESS—Licentiousness. DEFICIENCY—Want of Love to the Opposite Sex.

LOCATION.—In the Cerebellum. It gives fulness and width to the neck, and has two divisions.

REPRODUCTIVE LOVE is in the centre, and adapts mankind to the continuance of the race.

LOVE OF THE SEX is on the outside toward the ear, and gives a desire to exchange thoughts and feelings with the opposite sex without reference to marriage; to caress, kiss and fondle.

VERY LARGE, 7.—Have in the greatest degree the desire to love and be loved; have the strongest regard for the opposite sex, and are irresistibly drawn by them, and can also exert a similar power over them. Are pleasing and winning in manner, cannot endure coldness or indifference in the one loved, and constantly desire caresses and expressions of affection.

LARGE, 6.—Susceptible to strong love, and this element is very influential in your organisation, and will affect you greatly for good or evil. Are very warm-hearted and affectionate.

FULL, 5.—Can love devotedly and warmly, but not passionately. Are very attentive to those who are congenial spirits, and are capable of much purity, intensity, and cordiality of love.

AVERAGE, 4.—Generally manifest a fair degree of attachment to the other sex, but are not very ardent in feeling. With large Ideality would manifest more admiration than affection.

MODERATE, 3.—Are rather cold and indifferent towards the other sex, and love their mental excellencies more than their personal charms.

SMALL, 2.—Are deficient in love; would not live happily in married life.

VERY SMALL, 1.—Are prudish and cold-hearted, should never marry.

TO CULTIVATE.—Mingle more with the opposite sex and cultivate love.

TO RESTRAIN.—Avoid stimulants in diet, cultivate purity of thought.

CONJUGALITY.

Desire to Marry, to have a mate in whom to confide; Constancy; Desire to receive Attentions and be caressed. EXCESS—Excessive Attachment. DEFICIENCY—Unstable Love.

LOCATION.—Above Amativeness, below Friendship, and on each side of Philoprogenitiveness. It has two divisions.

MARRIAGE is located over Reproductive Love, and gives a desire to marry, to mate, and to receive connubial attention.

The part above Love of Sex gives a desire to love one only; to be exclusive and devoted to one only; monogamic love.

VERY LARGE, 7.—Are devotedly attached to one object and blind to all others. If not married should be very careful to bestow affections where they will be fully reciprocated, for any failure in this respect would be likely to affect very seriously your destiny in life.

LARGE, 6.—Have strong conjugal affinity; would not be happy single, and would experience intense grief if the affections were alienated. In being well mated would find the highest happiness in being in the society of the one you have chosen.

FULL, 5.—Love cordially and faithfully any person of the opposite sex upon whom your affections may be placed, but if your love is interrupted you can change and become equally absorbed in a new love.

AVERAGE, 4.—Are inclined for a single love, and union for life with a chosen one, but can readily change the object of your affections. Could marry again if the tie were broken.

MODERATE, 3.—Are constantly forming new attachments, and are inclined to be fickle in love affairs. Are not exclusive. Will allow an old love to be supplanted by a new one.

SMALL, 2.—Are deficient in conjugal love and not disposed to marry. Easily transfer affections.

VERY SMALL, 1.—Are fickle, changeable and inconstant in love.

To **CULTIVATE.**—Endeavour to love continuously and permanently. Marry one who will command your love.

To **RESTRAIN.**—Do not love idolatrously, but appreciate excellencies in others, as well as in the one beloved.

PHILOPROGENITIVENESS.

Parental Love; Desire to be a Parent; Fondness for Objects young and tender, pets and animals. **EXCESS**—Extreme Indulgence. **DEFICIENCY**—Neglect of Children and Animals.

LOCATION—Above the Occipital Spinalis. It has three divisions.

The lowest portion, joining the Occipital Spinalis, gives a love of pet animals, a desire to be with them.

The central position gives a love for children generally, without reference to parentage; hobbies and pet productions.

The upper portion joining Inhabitiveness, gives a love of one's own children; a desire to be a parent.

VERY LARGE, 7.—Passionately fond of children, pets and animals. Experience the parental feeling in the intensest degree. If a parent, suffer continual anxiety on the children's account, especially when absent from them. Are liable to be too indulgent.

LARGE, 6.—Are deeply interested in the welfare of the young, especially your own children. Will win their love, and bear with their faults. Must keep this faculty strictly under the control of moral principle, or it will lead to harm rather than good.

FULL, 5.—Are capable of loving your own children well, yet not passionately. Will do and sacrifice much for them, but will not be over indulgent. Will not feel very strong attraction to other children generally.

AVERAGE, 4.—Will love your own children, but care little for those of others. Have not enough patience with children, and should cultivate parental affection.

MODERATE, 3.—Are not fond enough of children, are rather indifferent to them, and not calculated to win their affection. Care little for animals and pets.

SMALL, 2.—Care little for your own children, and still less for those of others.

VERY SMALL, 1.—Have little or no parental love and regard for children.

TO CULTIVATE.—Should fondle and caress children, and seek their society. Be patient and indulgent with them.

TO RESTRAIN.—Let your affection be governed by your judgment. Be less anxious about the welfare of children.

FRIENDSHIP.

Love of Family; Sociability; Attachment; Gregariousness; Love of Kin and Company; Ability to make Friends. **EXCESS**—Too great Fondness for Society and Relatives. **DEFICIENCY**—Desire to live alone as a hermit.

LOCATION—Above Conjugality and the upper portion of Philoprogenitiveness, and between Combativeness, Continuity, and Inhabitiveness. It has three divisions.

The lower portion joins Conjugality, and gives a desire to exchange thoughts and feelings in a social manner, to make friends, to visit and have company.

The central portion, next to Inhabitiveness, gives a desire to concentrate one's social nature in the family and domestic circle; consanguinity; love of kin.

The upper portion, near Approbativeness, gives a desire for general society, social popularity, and large gatherings.

VERY LARGE, 7.—Are exceedingly warm-hearted, affectionate, and devoted. Ready to make any sacrifice for your friends, and love them with the utmost tenderness and intensity. Are too much engrossed in them for your own well-being.

LARGE, 6.—Are very sociable, warm-hearted, affectionate, and enjoy the society of your friends in a high degree. Are hospitable and love to entertain friends; are very popular among those who know you, and readily form friendships.

FULL, 5.—You are friendly and companionable with those you consider worthy, but are not disposed to sacrifice too much on their behalf. Are cordial in your intercourse with those around you, but your attachments are not always lasting.

AVERAGE, 4.—Are capable of considerable affection towards your friends under favourable circumstances. Are apt to place business before friends, and use them to promote your interests.

MODERATE, 3.—You form but few attachments and manifest but a moderate degree of affection for anyone. Form few friendships, but have many acquaintances.

SMALL, 2.—Are cold and indifferent to those around you, have neither the desire nor ability to make friends.

VERY SMALL, 1.—Incapable of feeling friendship or awakening it in others.

TO CULTIVATE.—Go into society, be friendly and social. Do not be exclusive and distant.

TO RESTRAIN.—Let affection and friendship be guided by intellect.

INHABITIVENESS.

Patriotism; Love of the Institutions of one's Country, Home, House, and Place; Disinclination to Change's one's Abode. **EXCESS**—Exclusive Attachment to one's Native Place. **DEFICIENCY**—Neglect of Home.

LOCATION.—Above Philoprogenitiveness and below Continuity, on the central line of the brain. It has two divisions.

The portion next to Friendship gives love of country and its institutions; partiality for one's countrymen.

The central portion of the organ gives love for the home we have chosen, and desire to concentrate our enjoyments in it.

VERY LARGE, 7.—Your love of home and country is very strong; are liable to most terrible feelings of home-sickness when absent from them. Will suffer almost any inconvenience and forego bright prospects rather than leave home.

LARGE, 6.—Are strongly attached to home; love your native land with pure devotion. You become strongly attached to any place where you reside, and desire above almost everything else to have a home of your own.

FULL, 5.—Manifest considerable attachment to home and country, and prefer to live in one place; yet can change if circumstances require it, and are not likely to get home-sick.

AVERAGE, 4.—Have some love of home, but can change your place of abode without much regret. Can make any place a home for the time being, and are never home-sick.

MODERATE, 3.—Have not much love of home or country. Are cosmopolitan in your tastes.

SMALL, 2.—Will be a "rolling stone." Care little for home, and leave it without regret.

VERY SMALL, 1.—Have no local attachments; prefer to wander.

TO CULTIVATE.—Think more of home, and enjoy its associations. Avoid changing, live in one place, and make home as pleasant as possible.

TO RESTRAIN.—Travel, banish the feeling of home-sickness, and be more cosmopolitan.

CONTINUITY.

Application: Connectedness of Thought and Feeling; Ability to hold the Mind to one Process of Mental Action; Patience to Wait or Work. **EXCESS**—Prolixity. **DEFICIENCY**—Excessive love of variety.

LOCATION.—Above Inhabitiveness and below Self-Esteem. It has two divisions.

The outer portion gives ability to connect and protract thought and feeling, and continuously dwell upon one subject until exhausted.

The central portion gives power to apply the mind and concentrate the thoughts on one subject at a time.

VERY LARGE, 7.—Fix your mind upon subjects slowly, yet cannot leave them unfinished; have great application, yet lack intensity and point. Will dwell too long upon one subject, and are tedious and prolix, and apt to exhaust the patience of your hearers or readers.

LARGE, 6.—Have great capacity for applying your mind closely, and concentrating all your thoughts upon one thing at a time. Are thorough in work, and finish what you commence. Are liable to be absent-minded.

FULL, 5.—Are disposed to attend to one thing at a time, yet can lay down one thing and take up another without inconvenience. Are neither tedious nor changeable, but have concentration of mind.

AVERAGE, 4.—Can dwell upon things, or divert attention to others as the occasion requires. Are not confused by interruptions. Are capable of continuous thinking, if necessary, but like change and variety.

MODERATE, 3.—Have not much patience; like change and variety; rather lack application; commence many things and finish but few.

SMALL, 2.—Jump to conclusions; do not think consecutively. Are restless, and given to frequent change. Crave novelty and variety, and have little application.

VERY SMALL, 1.—Are restless, uneasy, impatient; cannot fix your attention on things to any purpose.

To CULTIVATE.—Dwell on and be thorough in all you undertake, till it is completed. Do not allow your attention to be diverted, or your thoughts to wander.

To RESTRAIN.—Engage in what will compel you to take constant notice of new things. Avoid abstraction of thought; change your mental operations rapidly.

Selfish Propensities.

VITATIVENESS.

LOCATION.—Below Combateness, between Amativeness and the Mastoid Process, near the Medulla Oblongata, gives love of life and dread of annihilation; tenacity of life; enjoyment of existence.

VERY LARGE, 7.—Cling with remarkable tenacity to life, and shrink from death. Resist disease with great determination, and will not give up to die till the very last. Great enjoyment of existence.

LARGE, 6.—Are anxious to protect and make the most of life; struggle resolutely through illness, and have great power to resist disease. Love and cling resolutely to existence for its own sake.

FULL, 5.—Love life and desire to enjoy it, but have not an exaggerated fear of death. Can resist disease with considerable power, and yield to disease and death reluctantly.

AVERAGE, 4.—Enjoy life and cling to it with a fair degree of earnestness; but are not particularly well able to resist disease, or recover from illness.

MODERATE, 3.—Like to live, yet have no great care about existence for its own sake. Your hold on life is not very strong.

SMALL, 2.—Have little dread of death. Could not resist serious illness; life is likely to prove a burden.

VERY SMALL, 1.—Quite unconcerned about sacrificing life; have little or no desire to live merely for the sake of existence.

To CULTIVATE.—Set a high value on your life, and enjoy it as much as possible.

To RESTRAIN.—Guard against a morbid love of life and dread of death.

COMBATIVENESS.

Courage; Boldness; Defence; Resistance; Defiance; Spirit of Opposition; Resolution; Self-Protection; Love of Debate. **EXCESS**—A Quarrelsome and Contentious Spirit. **DEFICIENCY**—Want of Force and Courage.

LOCATION—Behind Destructiveness and Secretiveness, at the back part of the top of the ears. It has three divisions.

The lower and back portion gives a daring, threatening spirit; the aggressive, opposing, contentious quality.

The front portion gives the feeling of defence and disposition to resist encroachments and physical difficulties.

The upper portion gives moral courage, coolness in times of danger, self-possession when attacked; resolution.

VERY LARGE, 7.—Are courageous and fond of opposition, resolute, brave and determined; fond of argument and debate; will put forth remarkable efforts in order to overcome obstacles in the way of carrying out plans.

LARGE, 6.—Are spirited, courageous, prepared for emergencies, efficient as an opponent; energetic in carrying out plans; have great presence of mind in times of danger; are aggressive in spirit and action.

FULL, 5.—Are efficient to overcome obstacles, and quite energetic and spirited; do not lack courage, but are not contentious or quarrelsome: neither shrink from nor court opposition.

AVERAGE, 4.—Have a fair amount of courage; when roused will defend your rights, but are naturally more peace-loving than combative. Your manifestation of courage and energy will depend upon circumstances.

MODERATE, 3.—You rather lack efficiency, and are not disposed to assert your rights; give way too readily before opposition.

SMALL, 2.—Lack courage; can accomplish little; cannot overcome obstacles.

VERY SMALL, 1.—Possess scarcely any energy, and withstand nothing.

To CULTIVATE.—Encourage a bold, resistant, defiant spirit; do not shrink from opposition; overcome difficulties.

To RESTRAIN.—Avoid resentment; do not take part in debate; refrain from harshness in speech and action.

DESTRUCTIVENESS.

Executiveness; Energy; Force; Severity; Thoroughness; Extermination; Hatred; Hardness of Mind; Power to Endure. **EXCESS**—Revenge; Cruelty. **DEFICIENCY**—Inefficiency; Procrastination.

LOCATION—Above and around the top of the ears, giving width. It has two divisions.

The back part of the organ gives severity, endurance, and the disposition to cause pain.

The front part of the organ gives energy, efficiency, thoroughness, and propelling power.

VERY LARGE, 7.—Have extraordinary executive ability; are very thorough and forcible; can go through severe trials easily; when provoked will manifest most powerful indignation; can endure pain and, if necessary, inflict it.

LARGE, 8.—Have the determination, force, and energy which remove or destroy whatever impedes progression; are executive, enduring, can be very indignant; have fortitude; if roused, will be severe and bitter.

FULL, 5.—Have a full degree of propelling power and executive-ness; can be forcible, determined and indignant when roused, but are not disposed to be vindictive, cruel, or unforgiving.

AVERAGE, 4.—Are not energetic without strong motives; have not much indignation; take life easily; are not really deficient, but have none too much executive power.

MODERATE, 3.—Lack thoroughness and efficiency; are not forcible, executive or severe; can neither cause nor bear pain.

SMALL, 2.—Avoid hard work; cannot be angry even when provoked; are too tender-hearted; very deficient in energy.

VERY SMALL, 1.—Are too tame and spiritless; cannot witness nor bear pain.

To CULTIVATE.—Be more executive, overcome obstacles; be thorough and put all your energies into your work.

To RESTRAIN.—Cultivate a tender, merciful, forgiving and benevolent spirit.

ALIMENTIVENESS.

Sense of Hunger and Thirst; Desire to Eat and Drink and to gratify the Appetite. **EXCESS**—Gluttony; Drunkenness. **DEFICIENCY**—Indifference to Food.

LOCATION—In the second temporal convolution, in front of the upper part of the ear. It has two divisions.

The back part of the organ gives a preference for solid food.

The front part of the organ gives thirst and a preference for liquids.

VERY LARGE, 7.—Have great pleasure in eating and drinking; have an excellent appetite, are liable to indulge it too much, and hence ruin the digestive powers; should restrain appetite.

LARGE, 6.—Have a strong, vigorous appetite, and appreciate the good things of the table; are apt to give meals too important a place in your thoughts and arrangements, and should be careful to avoid excesses.

FULL, 5.—Have a good appetite, and eat heartily and with a relish, but are not greedy or fastidious with regard to food. Can govern appetite quite well.

AVERAGE, 4.—Eat from a sense of duty rather than pleasure; can enjoy food well if nicely prepared, yet rarely, if ever, over eat.

MODERATE, 3.—Are inclined to be dainty, have no great love for the luxuries of the table; are particular with regard to food; are seldom hungry or eat with a relish.

SMALL, 2.—Have very little appetite or relish for food, care little what you eat.

VERY SMALL, 1.—Have little or no appetite; do not eat enough to sustain life.

To CULTIVATE.—Choose a good diet; eat to enjoy; eat leisurely and get all the good you can from your food.

To RESTRAIN.—Eat sparingly; improve digestion; direct your attention to the quality rather than the quantity of your food.

ACQUISITIVENESS.

Sense of Property; Economy; Desire to Accumulate, Provide for the Future, to Trade, to Hoard and Possess. **EXCESS**—Avarice. **DEFICIENCY**—Prodigality.

LOCATION—Above Alimentiveness, between Constructiveness and Secretiveness. It has three divisions.

The front part gives a desire to obtain, to trade, and deal in property; industry.

The central part gives the ability to economise, to make both ends meet, to make the most of a little.

The back part gives a desire to hoard, to hide, to lay away for future use, to incline to be miserly and selfish.

VERY LARGE, 7.—Are very economical, have an excessive desire to accumulate wealth; can be penurious; drive hard bargains; will have full value for your money; are liable to be meanly economical.

LARGE, 6.—Have a strong desire to acquire; are industrious, and anxious to become wealthy; are frugal and saving; have the disposition and ability to turn everything to good account; will make good bargains.

FULL, 5.—Are industrious in acquiring property; value it for its uses; save carefully, but are not miserly nor close; not likely to spend as fast as you earn, though willing to help others.

AVERAGE, 4.—Have fair appreciation of the value of property, and considerable desire to accumulate, but will use wealth, and not hoard it; are industrious.

MODERATE, 3.—Value property as a means, not an end; are apt to squander it; are not economical, but apt to disregard small expenses.

SMALL, 2.—Spend freely and without judgment; are liable to be extravagant, and live beyond your means.

VERY SMALL, 1.—Have no idea of the value of money; are wasteful, extravagant, and idle.

TO CULTIVATE.—Learn to be economical and saving; invest your money at good interest; be industrious.

TO RESTRAIN.—Be generous, and enjoy your property as well as earn it; cultivate other faculties; often quit business for recreation.

SECRETIVENESS.

Concealment; Policy; Management; Tact; Reserve; Evasion; a Conservative, Restraining Power. **EXCESS**—Cunning and Deception. **DEFICIENCY**—Want of Tact; Bluntness; too Frank.

LOCATION—Above Destructiveness, below Cautiousness, between Acquisitiveness and Combativeness. It has three divisions.

The front part gives the desire to keep still, to listen, to keep dark, to appear indifferent.

The middle part gives tact, management, the disposition to watch and see every chance, to turn things to a good account.

The back part gives ability to evade, to be non-committal, to get out of difficulty, to equivocate.

VERY LARGE, 7.—Are too shy, reserved, evasive, and cunning. Conceal your plans and intentions, and are guarded, politic, enigmatical and mysterious. Seldom appear what you are, or say what you mean.

LARGE, 6.—Are reserved and non-committal; keep plans and designs to yourself; have tact and power to conceal; are very discreet; are fond of surprising your friends; are liable to be misunderstood even when intentions are honest, owing to want of directness.

FULL, 3.—Can conceal plans, thoughts and feelings, but are not cunning or evasive; have a good degree of self-government and policy.

AVERAGE, 4.—Have no great degree of reserve; are frank and open-hearted, but can keep your own counsel if necessary, except under great excitement.

MODERATE, 3.—Are candid, frank, open-hearted; are liable to speak too freely, dislike concealment and evasion.

SMALL, 2.—Are too frank in the expression of your thoughts and feelings; have little power or disposition to conceal anything.

VERY SMALL, 1.—Have no power to conceal or hide; cannot keep a secret; disclose everything.

To **CULTIVATE.**—Be more guarded, politic and wary; control your feelings and expressions.

To **RESTRAIN.**—Cultivate a direct straightforward manner, and be open-hearted and candid.

Selfish Sentiments.

CAUTIOUSNESS.

Sense of Danger; Watchfulness; Carefulness; Fear; Restraint; Solicitude; Prudence; Guardedness; Hesitancy; Timidity. **EXCESS**—Unnecessary Fear, Carefulness, and Anxiety. **DEFICIENCY**—Recklessness; Indiscretion.

LOCATION—At the centre of the parietal bone, surrounded by Approbativeness and Secretiveness, Sublimity and Friendship. It has three divisions.

The front part gives discretion and guardedness; forethought.

The middle portion gives care and anxiety as to results; the anxious, watchful, caretaking spirit.

The back and lower portion gives fear, suspicion, sense of danger; indecision.

VERY LARGE, 7.—Are too cautious, watchful, anxious and easily worried; are in perpetual fear of evils and accidents; are afraid to take responsibilities or to run risks; are easily thrown into a panic and dare not advance lest you should go wrong; are full of fear.

LARGE, 6.—Are careful and prudent; slow in coming to a decision; are apt to procrastinate, and are always on the look out; you are judicious in making your plans, will lose many a good opportunity through fear of taking a little risk; are provident against real and imaginary dangers.

FULL, 5.—Are generally careful and deliberate; are watchful rather than suspicious; are judiciously cautious, but not timid; have prudence and forethought, yet not too much; under excitement you might act rashly.

AVERAGE, 4.—Are capable of being prudent and careful, but with an excitable temperament may be rash and unreliable, acting rather from impulse than judgment, and may sometimes get into trouble by a lack of due deliberation.

MODERATE, 3.—Are rather careless and imprudent, liable to suffer from want of forethought; you run too many risks and undertake enterprises without counting the cost; are very apt to "get into hot water."

SMALL, 2.—Are careless with reference to results; you do not know what fear is; are rash, reckless, and liable to rush headlong into difficulties.

VERY SMALL, 1.—Are rash, without fear or forethought.

TO CULTIVATE.—Always think twice before you act, your rashness may ruin you; consult persons of careful deliberation and judgment, and be governed by their opinion.

TO RESTRAIN.—Always act with decision, do not magnify your dangers; procrastination and fear may thwart every effort of your life.

APPROBATIVENESS.

Ambition; Emulation; Sense of Character; Desire to Excel; Love of Praise; Sense of Honour; Affability; Politeness; Sensitiveness; Display; Show; Parade; Love of Popularity. **EXCESS**—Vanity and Morbid Sensitiveness. **DEFICIENCY**—Disregard for the opinions of others, for fashion and politeness.

LOCATION—Between Cautiousness and Self-Esteem. It has three divisions.

The lower part gives a desire to excel, to be victorious, to do something worthy of a name; emulation.

The upper part gives sense of personal appearance, regard for etiquette and fashion, politeness, and desire to attract attention.

The part next to Self-Esteem gives sensitiveness, sense of name, honour, reputation, and position in society.

VERY LARGE, 7.—Are exceedingly sensitive to praise and blame; ambitious to excel, and desire notoriety and distinction; are liable to be ostentatious and vain; are extremely polite and ceremonious.

LARGE, 6.—Are sensitive about character, affable, and fond of approbation; desire praise, and are mortified by censure; are ambitious, polite, and courteous; set everything by character and honour.

FULL, 5.—Are easily stimulated by praise, but will not sacrifice self-respect or principle to gain it; like to appear well, and are ambitious to excel.

AVERAGE, 4.—Are desirous to excel, but are somewhat indifferent to the opinions of others; are not insensible to praise or censure, but rather independent of public opinion.

MODERATE, 3.—Feel some, but no great, regard for popularity; are rather wanting in politeness and ambition, and despise flattery and compliments.

SMALL, 2.—Are not ambitious; disregard style, fashion, and public opinion; are too independent to be popular.

VERY SMALL, 1.—Are indifferent to praise and censure, and care nothing for reputation.

TO CULTIVATE.—Cultivate a winning, polite, affable manner; be more regardful of character and your standard among men.

TO RESTRAIN.—Be less sensitive to reproof; be more independent, and less ambitious and sensitive to praise and flattery.

SELF-ESTEEM.

Self-Love; Self-Appreciation; Self-Respect; Manliness; Desire to Command, to take Responsibilities; Dignity; Independence; Love of Liberty. **EXCESS**—Arrogance; Egotism; Presumption; and Imperiousness. **DEFICIENCY**—Lack of Self-Respect; Servility and Meanness.

LOCATION—In the crown of the head, back of Firmness. It has three divisions.

The lower portion gives a love of liberty and personal rights; self reliance.

The central portion gives self-valuation, self-appreciation, and values one's own thoughts and work.

The upper portion gives pride, manliness, nobleness, and lofty-mindedness; desire to lead and command, and take responsibilities.

VERY LARGE, 7.—Are very dignified, manly, independent, self-confident, imperious, and haughty. You endure no restraint and take no advice; are ambitious and aspiring in the highest degree. Unless restrained by other faculties are likely to be conceited.

LARGE, 6.—Are self-reliant and like to assume responsibilities; are proud and dignified; aspire to be and do something worthy of yourself; desire to surpass others; are independent; seldom ask advice.

FULL, 5.—Have a good degree of independence, pride and self-respect; are dignified, but not proud nor over-bearing; prefer to lead rather than follow.

AVERAGE, 4.—Have manliness and self-respect, but are not haughty; you are inclined to act with a fair degree of ambition, dignity, and self-reliance.

MODERATE, 3.—Rather underrate personal abilities and worth; lack dignity and manliness, and are liable to take an inferior place.

SMALL, 2.—Lack self-appreciation, dignity and independence; are inclined to associate with inferiors.

VERY SMALL, 1.—Entirely wanting in dignity and independence.

TO CULTIVATE.—Place a due estimate on yourself, morally, physically, and intellectually.

TO RESTRAIN.—Be less dictatorial and self-confident; avoid being arbitrary and domineering.

Moral and Religious Sentiments.

FIRMNESS.

Power of Will; Decision; Perseverance; Fixedness of Purpose; Positiveness; Tenacity of Mind; Stability. **EXCESS**—Obstinacy. **DEFICIENCY**—Fickleness; Indecision.

LOCATION—In front of Self-Esteem, and behind Veneration. It has three divisions.

The lower or back part gives ability to decide quickly and a desire to have one's own way; positiveness.

The central portion gives fixedness of purpose, and settledness of opinion.

The front part gives tenacity of mind and the desire to finish the plan or purpose.

VERY LARGE, 7.—Have excessive will power and perseverance; are disposed to be obstinate and stubborn; are not easily persuaded, and can never be driven; are too tenacious and unyielding, and should be more pliant.

LARGE, 6.—Have great will power and decision; are stable and unyielding; are hard to be convinced; determined and positive; may be fully relied upon; carry your point by persistent effort.

FULL, 5.—Have a good degree of stability, determination and perseverance, but are not stubborn, and will yield to persuasion. Can change your opinions when they are shown to be erroneous.

AVERAGE, 4.—Have some decision when circumstances demand it, but are generally pliable, easy, and conform to circumstances.

MODERATE, 3.—Have not a strong will, are too fickle and changeable; too easily persuaded and inclined to go with the current.

SMALL, 2.—Have no perseverance, are very fickle and vacillating.

VERY SMALL, 1.—Have no power to decide; are subject to the will of others.

TO CULTIVATE.—Be more determined, decided and persevering; never allow yourself to be governed by circumstances.

TO RESTRAIN.—Avoid stubbornness; be more yielding and willing to take advice.

CONSCIENTIOUSNESS.

Sense of Justice; Obligation; Equity; Accountability; Moral Principle; Integrity; Faithfulness; Consistency; Circumspection; Disposition to do Right according to Agreement. **EXCESS**—Censoriousness; Unworthiness. **DEFICIENCY**—Lack of Penitence, Circumspection, and Consistency.

LOCATION—In front of Approbativeness, on each side of Firmness. It has three divisions.

The lower and outer portion gives consistency in life and action, sense of propriety, and uniformity.

The middle part gives truthfulness, faithfulness, and the disposition to adhere to all engagements.

The upper part gives sense of moral obligation, sense of guilt, and the desire to be just; honesty, equity.

VERY LARGE, 7.—Are scrupulously exact in matters of right, you are governed by moral principles; are inclined to be censorious; will make too little allowance for the weakness and imperfection of human nature; you set up a very high standard of morality, and are tormented by remorse; are liable to become morbidly sensitive in matters of conscience.

LARGE, 6.—Are disposed to be strictly honest and upright in all your dealings, and will feel very guilty when conscious of having done wrong; will always consult duty before expediency, and will feel the force of moral obligation; you cannot tolerate wrong doing in others.

FULL, 5.—Have strong feelings of justice, and are honest and upright in all your tendencies, but may yield to the influence of stronger faculties against your conscientious scruples; you give expediency some weight, but are not wholly satisfied with yourself unless walking in the path of rectitude.

AVERAGE, 4.—Are inclined to do what is right, and to be guided by moral principles, but have not always the strength to resist the temptations held out by stronger faculties, and when you do wrong are inclined to justify yourself.

MODERATE, 3.—Your ideas of right and wrong are rather feeble; are not very penitent, grateful, or forgiving; you often temporize with principle, sometimes letting interest rule duty; liable to go astray.

SMALL, 2.—Have few scruples of conscience; will do right as a matter of expediency, or through fear of the consequences of an opposite course, rather than from moral principle; have limited ideas of justice.

VERY SMALL, 1.—Are almost entirely destitute of moral principle; will neither regard nor feel the claims of duty or justice.

TO CULTIVATE.—Should thoroughly study the meaning of the word **RIGHT**; never tamper with principle, remember the world hates falsehood, and in everything you do or say be sincere. Be scrupulously just in everything.

TO RESTRAIN.—Never entertain the thought that you have committed the unpardonable sin; do not allow yourself to be tormented about trifling omissions; too much self-criticism will make your life miserable.

HOPE.

Sense of Immortality and of the Future; **Expectation**; **Anticipation**; **Speculation**; **Cheerfulness**; **Buoyancy**; **Enterprise**; **Elasticity of Mind**. **EXCESS**—Extravagant Speculations; Unreasonable Anticipations; Rash Promises. **DEFICIENCY**—Despondency; Want of Enterprise.

LOCATION—In front of Conscientiousness. It has three divisions.

The lower part gives enterprise, the disposition to venture, to run risks with the hope of success.

The middle part gives a consciousness of present enjoyments and hope of immediate success connected with this life.

The upper part gives sense of immortality, consciousness of another life, the anticipations of its conditions.

VERY LARGE, 7.—Your expectations are almost unbounded; you build castles in the air, are constantly living in the future which is always bright; you are apt to spend your life in a world of brilliant illusions. Are very sanguine, buoyant, enterprising, and speculative.

LARGE, 6.—Are inclined to overrate the future; will always look on the bright side of things and overlook obstacles and evils; you attempt more than you can accomplish, and will console yourself when disappointed by the anticipation of better fortune next time; are cheerful and sanguine.

FULL, 5.—Your expectations are generally reasonable, you are sanguine and enterprising; will often realise more than you expect, are encouraged by bright prospects, but are neither despondent nor too much elated; will venture little.

AVERAGE, 4.—Are inclined to expect and to attempt too little rather than too much; will get easily discouraged by the obstacles you encounter, are disposed to be satisfied with the present instead of looking to the future; are seldom elated.

MODERATE, 3.—Will expect and attempt too little; are very moderate in your expectations, will often look on the dark side of things; you will live in the present, and have more fear than hope for the future.

SMALL, 2.—Will expect little from the future but misfortune, you are easily discouraged, and will magnify dangers; are liable to become despondent and melancholy; you lack enterprise.

VERY SMALL, 1.—Will expect little or nothing that is desirable, and undertake nothing for fear of loss.

To CULTIVATE.—Never allow yourself to despair, banish gloom by your cheerfulness, and associate only with persons of a buoyant and happy disposition; remember there is no desert without its oasis; look on the bright side of life and anticipate success.

To RESTRAIN.—Never venture further than your cooler judgment or your friends advise; never dabble in speculations, and let your judgment and intellect guide hope.

SPIRITUALITY.

Faith; **Trust**; **Impressibility**; **Belief in Providence**; **Spiritual Guidance**; **Confidence in partially-developed Truth**; **Love of the New, Novel, Wonderful, and Spiritual**. **EXCESS**—Fanaticism; Superstition. **DEFICIENCY**—Scepticism; Incredulity; Unimpressibility.

LOCATION—In front of Hope. It has three divisions.

The lower part gives sense of the novel and marvellous, a disposition to amplify and magnify.

The middle part gives belief and the disposition to adopt untried measures, trust in the unseen and impersonal.

The upper part of the organ gives a sense of the spiritual, and confidence in partially-developed truths; the medium of inspiration.

VERY LARGE, 7.—Have strong intuitive perceptions of what is right and best; you have faith in spiritual monitions, and are most likely to take the true course when you allow yourself to be guided by what you internally feel to be the right way; have unbounded faith and trust; also belief in spiritual guidance.

LARGE, 6.—Have a large measure of faith; an internal consciousness of right, duty, truth, falsehood, and what is best; will love to meditate on spiritual subjects, and will think many natural things are supernatural.

FULL, 5.—Are lacking in the ground-work of faith; you have a good share of spiritual feeling and considerable intuitive inspiration, but do not always allow yourself to be guided by the premonitions which would lead you aright; you desire to believe in all truths, but you are sometimes beset by doubts.

AVERAGE, 4.—Are not destitute of the light within; you have some spiritual monitions, and are not inclined to disregard the guidance of the internal senses, but your intuitions are not always sufficiently distinct to insure your full confidence.

MODERATE, 3.—The spiritual part of your nature is not so influential as would be desirable; you have rather indistinct perceptions of spiritual things, yet are open to conviction; are more interested in matters material.

SMALL, 2.—Have very weak perception of spiritual truths; are convinced only with difficulty; will believe nothing till you see facts; are apt to reject new things without examination.

VERY SMALL, 1.—Are sceptical; believe little else than your senses; will only trust on evidence.

TO CULTIVATE.—Avoid everything that tends to materialism; never deny the wonderful and mysterious because you cannot understand them; let your mind be open to receive new truths.

TO RESTRAIN.—Dwell more upon the realities of life and practical things, and remember what science has done with the superstition of the Middle Ages.

VENERATION.

Aspiration; Adoration; Sense of Holiness; Respect for Superiority and Greatness, Age and Antiquity; Filial Love; Dependence; Disposition to Serve and Obey. **EXCESS**—Idolatry; Spiritual Servility and Undue Deference. **DEFICIENCY**—Want of Respect and Reverence.

LOCATION—At the centre portion of the coronal brain, in front of Firmness. It has three divisions.

The back part gives the love of old relics, old ruins, old forms and customs.

The central part gives the desire to adore, to venerate, to worship a Supreme Being; aspiration towards the holy and sacred.

The fore part gives regard for superiors, deference and respect for the aged and great, filial love.

VERY LARGE, 7.—Are eminently respectful, deferential, and inclined to be religious and devoted to the worship of the Supreme Being; will evince great reverence for time-honoured usages, forms, ceremonies and institutions; will manifest great fervour and seriousness in the worship of a higher power.

LARGE, 6.—Are strongly inclined to worship, are fervent in devotion, and awed in the presence of the great; are very deferential towards the aged; naturally conservative in your views, and inclined to adhere to long-established customs; have a reverential, aspiring, and adoring frame of mind.

FULL, 5.—Are not lacking in devotion, respect for superiors, or reverence for age; are capable of much religious fervour, yet are not habitually serious; there may often be an internal conflict in you between the worldly and the spiritual.

AVERAGE, 4.—Are only inclined to worship when the devotional feeling is specially called out, and are apt to make religion subservient to business or to whatever else may be your dominant tendency; have not much admiration or faith in creeds and ceremonies.

MODERATE, 3.—If you are religious, it is probably because your education has been favourable to it, and you were fortunate enough to have been brought up under religious influences; are inclined to disregard forms of worship and creeds.

SMALL, 2.—Will experience little devotional feeling, are not affected by serious and sacred subjects; will feel little reverence or respect for superiors.

VERY SMALL, 1.—Are nearly destitute of reverence and respect for authority; have no devotional feeling or aspiration.

TO CULTIVATE.—Never allow yourself to speak irreverently of sacred things or old age; cultivate respect for superiors, read good books, and associate with persons of a high moral tone.

TO RESTRAIN.—Avoid a blind devotion to old things and institutions; remember that to work is as necessary as to pray; do not frown at every trifling joke and pleasantry; have no idols.

BENEVOLENCE.

Liberality; Charity; Sympathy; Tenderness; Kindness; Philanthropy; Disinterestedness; Desire to do Good; to Improve and Reform Mankind; Interest in Progressive Measures. **EXCESS**—Prodigality in giving or doing. **DEFICIENCY**—Lack of Interest in Others.

LOCATION—In front of Veneration, at the fore part of the top head. It has three divisions.

The back part of the organ gives interest in others and regard for their happiness; a consciousness of each other's needs; tenderness; charity; disinterestedness.

The middle part gives the disposition to aid others, either by giving money or influence; kindness; desire to do good.

The front part gives a regard for the welfare of mankind, the disposition to do the greatest good to the greatest number; gives the highest order of usefulness; moral progress.

VERY LARGE, 7.—Are remarkably benevolent, charitable and forgiving; have ready sympathies and an open purse, will do all the good in your power and will scatter happiness wherever you are; are one of the kindest-hearted of persons.

LARGE, 6.—Are very tender, generous and kind-hearted, are always ready to sympathise with suffering and to relieve want; will prefer to suffer yourself rather than to see others suffer; are charitable, forgiving, and merciful.

FULL, 5.—Are kind and obliging; will like to see others happy, but will not overtax yourself to relieve your neighbours of their burdens; are apt to allow selfish feeling to overrule your kindness; are not very self-sacrificing.

AVERAGE, 4.—Have kind fellow-feeling without much active benevolence; your sympathy and generosity require stimulating.

MODERATE, 3.—Are not inclined to be very obliging, will manifest a feeling of indifference with regard to the comfort or welfare of those around you; are rather selfish and unsympathising, and will never give spontaneously.

SMALL, 2.—Will care little for the sufferings of others so long as you are yourself at ease; are wanting in sympathy and benevolence.

VERY SMALL, 1.—Have no generous or sympathetic feeling; are almost entirely wanting in the elements of humanity.

To CULTIVATE.—Relieve suffering whenever you have the opportunity; try and forgive all who injure you; cultivate the humane and generous in your nature, and take an active interest in philanthropic work.

To RESTRAIN.—Remember that charity begins at home, do not be too tender-hearted and pathetic, let your judgment govern your sympathies, and study economy.

Perfecting Semi-Intellectual Sentiments.

CONSTRUCTIVENESS.

Ingenuity; Contrivance; Dexterity; Versatility of Talent in Business, in the Arts, and in Mechanics; Poetry, Literature, and Music. **EXCESS**—Attempting to invent Perpetual Motion and Impracticable Contrivances. **DEFICIENCY**—Want of Skill and Versatility.

LOCATION—In front of Acquisitiveness. It has three divisions.

The back part gives versatility of talent and ability to turn off work with despatch; handiness, mental or physical.

The middle portion gives the power to devise ways and means to accomplish an object; the desire to use tools; insight.

The front part gives the ability to apply mechanical principles, to invent machinery, and assists in planning.

VERY LARGE, 7.—Are a mechanic of the first order; you take to tools naturally, and almost seem to be master of all trades without having learned them; are constantly contriving ways and means to accomplish an object; have great ingenuity, versatility and mechanical skill.

LARGE, 6.—Have great taste and talent for mechanical pursuits, will delight in building, repairing and employing machinery. As a writer you would show great skill in the construction of your sentences, as well as in the arrangement of the subject matter.

FULL, 5.—Have a good degree of mechanical judgment and ingenuity; are interested in machinery and mechanical operations, yet have no great talent or desire to make things; with practice would do well, without it little.

AVERAGE, 4.—Will manifest no special liking for the use of tools; are not adapted for mechanical work; have little ingenuity or versatility.

MODERATE, 3.—Are rather awkward in the use of tools, and should not attempt anything requiring mechanical skill; will fail in devising ways and means.

SMALL, 2.—Are deficient in constructive talent, have no mechanical skill or desire.

VERY SMALL, 1.—Entirely wanting in skill and ingenuity.

To CULTIVATE.—Always try and lay your own plans, make your own models, or improve those of others; remember that mechanism is necessary in everything you undertake.

To RESTRAIN.—Is seldom necessary, yet the desire for invention may become a mechanical mania—a patent-right disease; in such cases never try to do anything but what has been done before, and be as practical as possible in all that you make.

IDEALITY.

Sense of Perfection and Beauty; Scope and Susceptibility of Mind; Poetical Sentiment and Imagery; Love of Art, Oratory, Literature; Refinement; Gentility; Polish; Ability to Magnify and Embellish; Expansiveness. EXCESS—A Distaste for Every-day Life; Fastidiousness. **DEFICIENCY**—Want of Refinement, Polish and Taste.

LOCATION—Between Sublimity and Mirthfulness. It has three divisions.

The back part gives the power and ability to magnify, embellish, and to make a full representation of a subject.

The middle part gives polish, taste, and the poetical sentiment; susceptibility to beauty, style, and imagery.

The front part gives sense of the perfect, exquisite, and highly wrought; a desire to approximate to the highest degree of perfection in character, literature, art, or workmanship.

VERY LARGE, 7.—Have the most exquisite taste, the highest degree of refinement, and intense love of the beautiful; you live in an ideal world, and set up a high standard in character and manners; have a vivid imagination, a high conception of poetry, beauty, and perfection.

LARGE, 6.—Are imaginative, refined and tasteful; you love poetry, art, and the beautiful in nature; have high ideas of propriety in expression and conduct; are graceful and polished in manners, will strive after perfection in character and performance.

FULL, 5.—Are not wanting in taste, refinement, or love of the beautiful. You appreciate elegance and polished manners, have elevated notions of the proprieties of life, but are not sentimental, fanciful, or over-fastidious.

AVERAGE, 4.—Will show more liking for the plain and substantial than for the ornamental; are a utilitarian, and live in a real, every-day, matter-of-fact world.

MODERATE, 3.—Are somewhat deficient in taste, very plain in manners; have little imagination, and will show little taste for poetry or art.

SMALL, 2.—You show a marked deficiency in taste, polish, and refinement; are extremely utilitarian.

VERY SMALL, 1.—Evince but little skill or taste, have no appreciation of beauty and style.

To CULTIVATE.—You should constantly exercise your imagination, should study poetry, painting and eloquence; read choice books; use choice language; cultivate refinement and a love of the beautiful.

To RESTRAIN.—Learn to prize the useful and the practical things of life; avoid all exaggeration in speaking.

SUBLIMITY.

Consciousness of the Vast, Grand, Endless, Infinite, Sublime, Magnificent, Wild, Terrific, and Extravagant; Desire to Contemplate the Powerful in Machinery, in Nature, and in the Divine Attributes. **EXCESS**—Love of Exaggeration. **DEFICIENCY**—Want of Interest in the Sublime.

LOCATION—Between Cautiousness and Ideality. It has two divisions.

The back part of the organ gives the sense of the wild, terrific, and extravagant.

The front part of the organ gives a sense of the vast and grand in art and nature, in mountain scenery, in rocks, and precipices; a consciousness of Divine power.

VERY LARGE, 7.—Are a passionate admirer of the wild and romantic; will feel the most sublime emotions while contemplating the grand or awful in Nature. In writing or speaking you are inclined to use high-sounding words and metaphorical expressions.

LARGE, 6.—Are able to give a wide scope to your thoughts and investigations, and will manifest a great love for grand scenery and the sublime in Nature; with large intellectual organs will take comprehensive views of subjects.

FULL, 5.—Will enjoy the grand, sublime, and the magnificent, and appreciate mountain scenery, the vastness of the ocean, and the awfulness of the tempest.

AVERAGE, 4.—Will manifest only a moderate degree of this element of character under ordinary circumstances, but when the organ is powerfully excited may enjoy sublimity and grandeur very highly.

MODERATE, 3.—Are rather deficient in the manifestation of this faculty; will prefer to stay at home rather than travel abroad.

SMALL, 2.—Will care very little for the grand and sublime in any form.

VERY SMALL, 1.—Are nearly destitute of this faculty; will take very little interest in magnificent scenery.

TO CULTIVATE.—Study those authors whose expressions are grand and lofty; visit magnificent sceneries; listen to the grand swellings of the solemn organ, and the sublime notes of Nature's orchestra.

TO RESTRAIN.—Should cultivate a practical, every-day feeling; avoid bombast and high-flown expressions and sentences, and let your judgment guide your emotions.

IMITATION.

Ability to Copy, take a Pattern, Imitate, Mimic and Gesticulate; it gives Versatility of Manner; Power to adapt oneself to Different Kinds of Work and Spheres of Life. **EXCESS**—Too great a Liability to Imitate others. **DEFICIENCY**—Inability to Conform to Others.

LOCATION—Between Ideality and Benevolence, on each side of the head. It has three divisions.

The lowest part gives power to copy, to take a pattern, to act as others act.

The middle part gives the power to represent the emotions and feelings by gestures and actions; theatrical talent.

The upper part gives the power to take on the ways and manners of others and to adapt ourselves to them.

VERY LARGE, 7.—Are capable of becoming a consummate mimic could make anything from pattern; have a taste and talent for acting and representing life to the letter; it would be natural for you to make use of many gestures when speaking, and impart great expression to your countenance when animated.

LARGE, 6.—Have great ability to copy, make things after a pattern, and act a part in an assumed character; can readily adapt yourself to different circumstances, and easily imitate the ways of others.

FULL, 5.—Have good imitative powers, can copy, mimic, or personate others very well when you try, but are not particularly inclined to assume a character or to follow an example unless stimulated thereto by more influential organs.

AVERAGE, 4.—Can copy tolerably well when this faculty is excited, but have no strong inclination to mimic or imitate others; will prefer to be yourself rather than anybody else.

MODERATE, 3.—Your imitative capacities are rather limited, and you manifest little inclination to take pattern from others, or to be a mere copyist; are inclined to strike out in new paths, work on a plan of your own, and will seek originality.

SMALL, 2.—Have your own particular way of doing things, and seldom willingly copy anything or take pattern from anybody.

VERY SMALL, 1.—Have little ability to copy anything; will manifest no disposition to do so.

To CULTIVATE.—Imitate everything you see worthy of imitation, assume the language and actions of others; persist in constant repetition till you thoroughly master your lesson; you can do very much to increase this important organ.

To RESTRAIN.—Never copy anything which you can avoid, beware of servile plagiarism; cultivate originality and preserve your identity.

MIRTHFULNESS.

Fun; Glee; Gaiety; Wit; Sense of the Absurd, the Ludicrous, and all or well-timed remarks and acts; it is manifested by Laughing, Joking, in general Jolliness, and in Playing Tricks. EXCESS—Ill-timed Ridicule. DEFICIENCY—Excessive Gravity.

LOCATION.—At the corners of the forehead, back of Causality, in front of Ideality. It has two divisions.

The lower part gives sense of the ludicrous and absurd, ability to ridicule, perception of the incongruous in thoughts and ideas.

The upper part gives jolliness, hilarity, cheerfulness, and a disposition to make fun.

VERY LARGE, 7.—Have a very keen sense of the witty, absurd, and ludicrous; are quick and apt at turning everything into ridicule; have an extraordinary disposition to make fun.

LARGE, 6.—Have a quick perception of the ludicrous; are fond of fun and wit; can fully appreciate a joke, and make one; quick at repartee; enjoy a hearty laugh at absurdities.

FULL, 5.—Possess and evince much of the fun making and fun loving disposition; appreciate wit and humour; are mirthful and lively, and enjoy jovial company.

AVERAGE, 4.—Are generally earnest and serious; but can enjoy wit and humour and appreciate a joke when the faculty is excited; are not naturally inclined to encourage laughter.

MODERATE, 3.—You are rather too seriously inclined as a rule; cannot make a repartee, or enjoy mirthful society.

SMALL, 2.—Seldom laugh or perceive wit; make little fun; are too serious.

VERY SMALL, 1.—Are much too serious; have few, if any, witty ideas and conceptions.

To **CULTIVATE.**—Indulge in mirth; cultivate the acquaintance of mirthful people, and read witty books.

To **RESTRAIN.**—Be more serious and in earnest; do not caricature or make fun of things sacred.

Observing, Knowing, and Perceptive Faculties.

INDIVIDUALITY.

Power of Observation; Desire to See, to Examine, and Identify Objects in Nature or Ideas, and their Individual Existence and Usefulness. It has, like most of the Intellectual Organs, an **External or Physical**, and an **Internal or Mental Application**. **EXCESS**—A great Curiosity and Inquisitiveness. **DEFICIENCY**—Inability to Observe.

LOCATION—At the root of the nose. It has two divisions.

The lower part gives a desire to see mere physical objects, and to identify them in a general manner.

The upper part gives ability to identify individual powers of mind, and to observe definitely.

VERY LARGE, 7.—Have an insatiable desire to see and know all about everything, together with extraordinary powers of observation. Individualize everything, and are very minute and particular in observation.

LARGE, 6.—Have a great desire to see, know, examine, experience, and gather facts; are a great observer of men and things, see all that is transpiring around, and take account of all the particulars.

FULL, 5.—Have good powers of observation, and much desire to see and know things, yet are not remarkable in this respect, and not given to close scrutiny of minute details.

AVERAGE, 4.—Observe only the more conspicuous objects, and these more in general than detail, and what specially interests other faculties.

MODERATE, 3.—Are rather deficient in the observing disposition and capability, and unless stimulated take but little notice of things; are not definite in observation.

SMALL, 2.—Are slow to observe; see little of the external world.

VERY SMALL, 1.—Are quite deficient in this faculty; see scarcely anything.

To **CULTIVATE.**—Notice whatever comes within the range of your vision; be definite, minute, and particular in your observation.

To **RESTRAIN.**—Guard against inquisitive curiosity.

FORM.

Observation of Shape; Configuration and Outline; Recollection of Faces; Family Resemblances and Expressions. It aids in Reading, Spelling, and Committing to Memory. DEFICIENCY—Inability to Remember Forms and Proportions.

LOCATION—It gives width between the eyes when well developed.

VERY LARGE, 7.—Have remarkable ability for observing and remembering shapes, forms, outlines, and faces; are an excellent judge of configurations; remember and recognize persons not seen for many years.

LARGE, 6.—Notice, and for a long time remember, the faces, forms, looks of persons and things once seen; are a good judge of symmetry and form; can be good at reading and spelling.

FULL, 5.—Have a good, but not remarkably tenacious, memory of faces and forms. Your judgment of symmetry is fairly good, and can be improved by practice.

AVERAGE, 4.—Have only a fair natural recollection of shapes, countenances, &c., but with practice may do tolerably well.

MODERATE, 3.—Are rather deficient in recognizing persons and things seen; your memory of faces and forms is neither very distinct nor very retentive.

SMALL, 2.—Have a poor recollection of persons, looks, &c.; often meet acquaintances without knowing them.

VERY SMALL, 1.—Are deficient in this faculty.

TO CULTIVATE.—Observe minutely the shape of anything you would remember; study botany, phrenology, &c., and those subjects which involve configuration.

TO RESTRAIN.—Not necessary.

SIZE.

Cognisance of Bulk; Proportions; Parallels; Distances; Perspectives; Ability to Measure by the Eye; to see the Fitness and Adaptation of Parts. DEFICIENCY—Inability to Judge of Proportions.

LOCATION—Next to Form, at the corner of the eye-brow.

VERY LARGE, 7.—Are endowed with an extraordinarily accurate architectural eye, and have great ability to judge of magnitude and distances, excel in judging of property where bulk and value are to be estimated by the eye.

LARGE, 6.—Have an excellent eye for measuring angles, proportions, &c., and are a good judge of harmony between the different parts of a thing; are accurate in measuring and working by the eye.

FULL, 5.—Possess a good share of this power, but are not remarkable; with practice will do well, but not without, and should endeavour to improve in this respect.

AVERAGE, 4.—Have a fair eye for judging of bulk, distances, &c., and generally require rules, lines, compasses to work accurately.

MODERATE, 3.—Are rather inaccurate in measuring by the eye, and have a poor judgment of distances and proportions; have not a good mechanical eye.

SMALL, 2.—Are obliged to rely on actual measurements; your ideas of proportion are vague.

VERY SMALL, 1.—Cannot judge of size; are deficient in this faculty.

To CULTIVATE.—Notice clearly and definitely the size of everything; test and exercise the faculty constantly.

To RESTRAIN.—Do not be annoyed by slight inaccuracies and disproportion.

WEIGHT.

Perception of the laws of Gravity and Motion; Ability to Ride, Walk, Shoot, Balance, and to Direct Muscular Action; sense of Force and Resistance in Machinery. **DEFICIENCY**—Inability to keep one's Balance.

LOCATION—Next to Size, and gives fulness to the eye-brow.

VERY LARGE, 7.—Have great control over the muscular system, hence can walk, ride, shoot, balance, with ease and safety; are remarkably sure-footed; have quick perception of the laws of gravity, and are an excellent judge of perpendiculars and levels.

LARGE, 6.—Have intuitive perceptions of the laws of gravity and ability to apply them; can balance the body well, and enjoy exercises which involve skill in balancing.

FULL, 5.—Have command over your muscles; can understand the force in machinery; with practice would excel in balancing, but without will not be remarkable.

AVERAGE, 4.—Are rather clumsy in walking, riding, balancing, and require much practice to balance well or be a good marksman.

MODERATE, 3.—Can keep your balance in ordinary circumstances, but have rather imperfect control when on high or narrow places.

SMALL, 2.—Are unable to direct or control muscular action; are easily made dizzy.

VERY SMALL, 1.—Can barely stand erect; are deficient in muscular control.

To CULTIVATE.—Balance yourself; practise gymnastics; climb, ride, practice archery and whatever calls this faculty into exercise.

To RESTRAIN.—Use your judgment; do not recklessly run into danger in order to show what you can accomplish.

COLOUR.

Perception and Recollection of Colours; Judgment and Delight in Matching and Arranging them; in Knowing and Remembering Things by their Colour. **DEFICIENCY**—To be "Colour-blind."

LOCATION—Next to Weight, on the arch of the eye-brow.

VERY LARGE, 7.—Have a natural taste and talent, as well as a perfect passion for all that appertains to colours; have an instinctive perception of their harmonies, tints and blendings; would excel in colouring.

LARGE, 6.—Can discern and match colours by the eye with accuracy; can compare, arrange and combine them; as a painter would excel in the blending of shades.

FULL, 5.—Have a good share of the colouring ability and talent, provided it has been cultivated; and are a fair judge of the fitness of colours in their combination.

AVERAGE, 4.—Have a fair amount of this talent, yet are not remarkable, and will require culture to make a good judge of colours.

MODERATE, 3.—With practice may judge of colours with considerable success, yet without it will be deficient in this respect.

SMALL, 2.—May tell the primitive colours from each other, yet rarely notice them unless the contrasts are striking.

VERY SMALL, 1.—Can hardly tell one colour from another; are really "colour-blind."

TO CULTIVATE.—Observe colour in general, and particularly the different tints and shades.

TO RESTRAIN.—Rarely necessary.

ORDER.

Method; System; Arrangement; Neatness; Desire to Adapt Means to Ends; Lay Out Work and Work by rule. EXCESS—Over Neatness; Old Maidishness. DEFICIENCY—Slovenliness.

LOCATION—Next to Colour, on the outer corner of the arch of the eye-brow. It has two divisions.

The part next to Colour gives sense of order, method, and arrangement.

The outer part gives preciseness, desire to work by rule, and ability to lay out work.

VERY LARGE, 7.—Are exceedingly systematic, neat, precise, fastidious, and particular about order; are literally tormented by disorder and disarrangement.

LARGE, 6.—Have a place for everything; are greatly annoyed by disorder; are inclined to be systematic, orderly and regular in your arrangements; are methodical in your habits; are sometimes too precise.

FULL, 5.—Like system and order and to see things well arranged; if educated to business habits will show a good degree of method, but are not a slave to it. Are generally tidy and careful, but are apt to be more orderly in theory than practice.

AVERAGE, 4.—Can appreciate order, but are liable to be careless and not make the effort necessary to keep it. Are not disposed to be precise and formal.

MODERATE, 3.—Are untidy and not disposed to systematize and arrange; leave things where last used, and lack neatness.

SMALL, 2.—Have a careless inaccurate way of doing everything; are inclined to be slovenly.

VERY SMALL, 1.—Have little or no appreciation for order, method, neatness.

TO CULTIVATE.—Cultivate system in business; be regular and methodical in your habits, and neat in your ways.

TO RESTRAIN.—Do not be over fastidious and neat; give yourself more ease and naturalness.

CALCULATION.

Quickness in Figures; Mental Arithmetic; Knowledge of Numbers and their power in Mathematics, in Machinery, and in Business Estimates. DEFICIENCY—Inability to Comprehend Numbers.

LOCATION—Outside of Order, at the extreme end of the eye-brow. It has two divisions.

The part next to Order gives quickness in figures and expertness in computations; a knowledge of the power of numbers.

The outer part gives ability to make up estimates with reference to the value and quality of things, to take into account the profit and loss and cost in business matters.

VERY LARGE, 7.—Possess this calculating capability in a most extraordinary degree; are remarkably correct in estimating and computing numbers; take intense delight in figures and statistics.

LARGE, 6.—Can calculate rapidly in arithmetic and mathematics; excel in mental arithmetic; become a rapid, accurate accountant; perceive very readily the relation and value of numbers; are fond of statistical information.

FULL, 5.—Possess good calculating powers; have ability to make estimates and learn arithmetic; with practice can calculate in the head, or by rules; but without practice are not remarkable.

AVERAGE, 4.—Can learn arithmetic and do well with practice, but are not naturally gifted in mental arithmetic.

MODERATE, 3.—Remember numbers with difficulty and are liable to be inaccurate in calculation.

SMALL, 2.—Are dull and incorrect in calculation, and have but little arithmetical talent.

VERY SMALL, 1.—Cannot comprehend numbers; can hardly count, much less calculate.

To **CULTIVATE.**—Count everything you see; reckon figures in the head as far as possible; make estimates.

To **RESTRAIN.**—Rarely necessary; do not be incessantly counting.

LOCALITY.

Cognisance of Place; Memory of Where Things are Seen; Geographical Talent; Desire to Travel, Explore, and see New Places; Ability to Find the Way in a New Town or City. **EXCESS**—A Roving Desire to Travel Everywhere. **DEFICIENCY**—Liability to Lose one's Way.

LOCATION—Between Weight and Causality. It has two divisions.

The lower part of the organ gives a desire to travel and explore distant countries.

The upper portion gives cognisance of place; memory of where things are seen.

VERY LARGE, 7.—Have a very retentive memory of localities, places, and the position of things; are passionately fond of travelling and studying scenery; seldom or never lose your way, and rarely get lost; would be interested in exploring distant countries, and are somewhat unsettled in your habits.

LARGE, 6.—Are very fond of travelling, and can recollect distinctly the looks of places and where things were seen; would be interested in the study of geography and astronomy.

FULL, 5.—Your memory of places is fairly represented; you could enjoy travelling, yet may sometimes get lost or confused in your recollection of the latitude of places; with a large social brain, would enjoy the domestic circle better than a roving life.

AVERAGE, 4.—Your memory of places is rather limited; are very liable to get lost in a strange place; would make a poor explorer.

MODERATE, 3.—Have a decided dislike to travelling, and your memory of places is very defective.

SMALL, 2.—Will possess very little geographical or local knowledge, seldom observe where you go, and have great difficulty in finding your way about.

VERY SMALL, 1.—Cannot find places or learn geography.

To CULTIVATE.—Impress upon your memory the situation and locality of places and objects; travel; make yourself familiar with places of interest; study geography.

To RESTRAIN.—Settle down; restrain the restless desire to travel.

EVENTUALITY.

Consciousness of What is Going On; Memory of Facts, Events, Stories, Statistics, News, past and present. With Time and Calculation gives Memory of Dates. **DEFICIENCY**—Inability to Remember Facts.

LOCATION—Between Individuality and Comparison. It has two divisions.

The lower part gives a consciousness of events, actions, and common occurrences; news and changes.

The upper part gives a memory of things by association; the power to call up similar facts and illustrations.

VERY LARGE, 7.—Possess a wonderfully retentive memory of facts, incidents, and general knowledge; have a craving for knowledge and information, and literally devour books and newspapers; have remarkable memory of details.

LARGE, 6.—Have a clear and retentive memory of historical facts, general news, and knowledge. With advantages, will be well informed and a good scholar; can easily recall incidents and anecdotes.

FULL, 5.—Recollect leading events and interesting particulars; have a good general memory, yet it is considerably affected by cultivation; are apt to forget the less important details.

AVERAGE, 4.—Have a fair memory of general occurrences, but are rather deficient in memory of items and details unless specially cultivated.

MODERATE, 3.—Have a rather poor memory of events, and are forgetful of details. Cannot entertain with anecdotes.

SMALL, 2.—Have a treacherous and confused memory of circumstances; cannot recall the transactions of the day.

VERY SMALL, 1.—Forget almost everything, both general and particular.

To CULTIVATE.—Endeavour to impress on your mind whatever you see and hear; recall the incidents and occurrences of the day; tell anecdotes.

To RESTRAIN.—Endeavour to be original in your ideas, and do not exclusively rely on memory when entertaining.

TIME.

Sense of Duration, Succession, and Lapse of Time; Musical Measure and Rhythm; Memory of Ages, and the Time when Things Occurred; Consciousness of the Value of it. **DEFICIENCY**—Inability to Remember Time.

LOCATION—Under Mirthfulness, between Locality and Tune. It has two divisions.

The inner part gives sense of the lapse of time; the ability to make divisions of time, and observe their arrangement; chronology.

The outer part gives power to measure time in music, to keep step in walking, time in striking, drumming, &c.

VERY LARGE, 7.—Have an excellent intuitive knowledge of the lapse of time; are a natural chronologist; are punctual in keeping engagements; can keep time in music; can wake at any pre-appointed time.

LARGE, 6.—Are an excellent judge of time; can tell when things occurred, and the order of the events; keep time in music; rarely forget appointments; remember dates remarkably well.

FULL, 5.—With cultivation, will be correct in keeping time in music, and also knowing the time of day; recollect about, but not precisely, when things occurred.

AVERAGE, 4.—Your memory of dates is fair, but you require practice to give accuracy in keeping time; you are liable to forget, unless you give special attention to the time when things occurred.

MODERATE, 3.—You find it difficult to keep time in music or walking; and have an imperfect memory of dates.

SMALL, 2.—Have a confused and limited consciousness of the lapse of time.

VERY SMALL, 1.—Are liable to forget dates and appointments.

TO CULTIVATE.—Be punctual and regular in every habit; try and remember just when events occurred.

TO RESTRAIN.—Avoid doing things in a routine and monotonous manner.

TUNE.

Tone; Sense of Sound and Music; Modulation in Speaking, Reading, and Singing; Harmony and Melody; Sense of Emphasis and Pronunciation; Ability to Appreciate Differences in Sounds; Accent. DEFICIENCY—Inability to Appreciate Sounds and Harmony; Monotony.

LOCATION—Between Time and Constructiveness. It has two divisions.

The upper part gives sense of harmony in sounds and in music; the ability to distinguish sounds.

The lower part gives the ability to modulate the voice in speaking, reading, singing, and in pronunciation.

VERY LARGE, 7.—Possess extraordinary musical taste and talent; have an exquisite sense of harmony in all sounds; with large Imitation, Constructiveness, Time, and a fine organisation; are an expert performer; show intuitive taste and skill, and sing in spirit and with melting pathos.

LARGE, 6.—Love music greatly; have a nice conception of harmony; can emphasize correctly; appreciate all kinds of good music; delight in singing, and have a correct musical ear; easily catch and remember tunes.

FULL, 5.—Have a good musical ear and talent; are fond of music, and with practice can become a performer; can learn tunes by ear well, yet need help from notes.

AVERAGE, 4.—Have fair musical ability; yet to be proficient as a performer would need considerable practice; will show more musical taste than skill.

MODERATE, 3.—Have no great natural taste or talent for music, yet aided by notes and practice may sing or play, but will be rather mechanical.

SMALL, 2.—Have little taste for music and less ability to produce it; learn to sing or play with great difficulty.

VERY SMALL, 1.—Have scarcely any musical idea or feeling.

TO CULTIVATE.—Practice vocal and instrumental music and give yourself up to the spirit and sentiment of the piece; listen appreciatively to gifted performers.

TO RESTRAIN.—Give relatively less time to music and more to other things.

LANGUAGE.

Power to Express Thoughts, Feelings, and Emotions by Words; Ability to Repeat Verbatim and Tell What One Knows; Verbal Memory; Expressiveness in Language, Countenance, Deportment, Art, or Music. **EXCESS**—Redundancy of Words. **DEFICIENCY**—Hesitation in using Language.

LOCATION—On the supra-orbital plate, and throws the eye outward and downward against the under eye-lid. It has two divisions.

Verbal Memory throws the eye towards the nose, and gives memory of words; ability to repeat verbatim.

Verbal Expression throws the eye outward from the nose, and gives ability to talk and select appropriate language.

VERY LARGE, 7.—Have an excellent command of words; great copiousness of expression; use **THE VERY** word required by the occasion; are intuitively grammatical; commit to memory by hearing or reading once or twice; learn languages with remarkable facility.

LARGE, 6.—Express ideas and feelings well, both verbally and in writing; can learn to speak languages easily; have freedom, copiousness, and power of expression; recollect words and commit to memory well.

FULL, 5.—Have a good command of language, but are not very fluent; when excited express yourself freely, but not copiously; with practice would make a good speaker.

AVERAGE, 4.—Have fair communicating talents; can write better than speak; say what you have to say in a few words; are not a ready talker.

MODERATE, 3.—Are not particularly expressive in words, actions or countenance; often hesitate for words.

SMALL, 2.—Cannot use language freely; speak with extreme difficulty and awkwardness.

VERY SMALL, 1.—Can hardly remember or use words at all; are barren in expression.

TO CULTIVATE.—Talk on every possible occasion; throw feeling and expression into all you say; study languages.

TO RESTRAIN.—Talk less; use simple instead of bombastic expressions.

Reflective, Reasoning, and Intuitive Faculties.

CAUSALITY.

Comprehensiveness of Mind; Soundness of Judgment; Originality of Thought; Desire to go back to the Origin of Things; to understand the Principles upon which Things are Done, and How Existence Begins and is Sustained; to Know Where to Begin; to Get Hold of New Ideas; to Perceive the Laws which Govern Phenomena; to Think, Plan, Lay out Work; Originate; Philosophise; Discover;

Argue; Reason. EXCESS—Disposition to be too Theoretical. DEFICIENCY—Want of Originality.

LOCATION.—On the outside of Comparison. It gives width and prominence to the forehead. It has two divisions.

The outward part gives the power to plan, to comprehend principles, to think originally, to discover causes; aids in invention.

The inner part gives ability to reason logically, to discuss subjects, and study the relations of cause and effect; to know the reason why.

VERY LARGE, 7.—Are endowed with a deep, strong, original, comprehensive mind, are naturally a thinker and a philosopher, and are in danger of becoming an impracticable theorist. You will be noted for originality, planning capacity, great vigour and energy of thought.

LARGE, 6.—Have excellent reasoning powers; uncommon capacity for contriving ways and means; are always inquiring into the why and wherefore; are not satisfied with a superficial knowledge, but desire to go to the bottom of every subject.

FULL, 5.—Your capacity to plan, invent, originate, and adapt means to ends is good; you like to know why things are as they are, but are not disposed to push your investigations too closely; will plan better than you will execute.

AVERAGE, 4.—Your planning and reasoning ability depends greatly upon the influence of other and larger organs; are not interested in complicated subjects.

MODERATE, 3.—Are rather deficient in the ability to discern and apply principles, and possess no great originality or planning capacity.

SMALL, 2.—Are decidedly deficient in reasoning power and ability to contrive, plan, and adapt means to ends.

VERY SMALL, 1.—Entirely deficient in the power to plan or reason.

TO CULTIVATE.—Study causes, principles, and philosophy.

TO RESTRAIN.—Be less abstract and theoretical and more practical.

COMPARISON.

Takes the Present Existence and Condition of Things and Persons as a Starting Point; Reasons from Premises Taken or Understood; Studies Effects from Known Causes; Reasons Analogically; Draws Conclusions; Takes Circumstances and Conditions into Account; Makes New Combinations; Sees Resemblances or Differences; Perceives Relations of Things and Principles, Harmonies or Discords; Criticises, Compares, Illustrates, and Classifies. **EXCESS—Excessive Criticism and Fault-finding. DEFICIENCY—Inability to perceive Qualities; Apply Knowledge.**

LOCATION.—Above Eventuality, inside of Causality. It has two divisions.

The lower part gives power to analyse, to compare, illustrate, classify, and demonstrate; the ability to use allegory and symbol appropriately.

The upper part gives the disposition to criticise, to perceive inconsistencies, and make nice distinctions; metaphysics.

VERY LARGE, 7.—Are endowed with an extraordinary amount of critical acumen, and can clearly trace out relations between the known and the unknown; you have the ability to reason from analogy, and to discern new truths by induction, and have a passion for analytical investigations.

LARGE, 6.—Your capacity for inductive reasoning is excellent; you have the talent for comparing, illustrating, criticising, arguing from similar cases, discriminating between what is and what is not analogous; in speaking you use many metaphors and similes.

FULL, 5.—Will appreciate fine comparisons and sound inductive reasoning, and have fair power to trace resemblances, to analyse, and illustrate your thoughts.

AVERAGE, 4.—Your analogical ability is fair when called into activity by large organs, but otherwise is rather weak in its manifestations; can only perceive striking analogies.

MODERATE, 3.—Are not much inclined to institute comparisons, or to observe resemblances; may discern obvious similarities, yet overlook others.

SMALL, 2.—Have no skill in tracing analogies, and are content to take things as you find them in their combinations.

VERY SMALL, 1.—Will manifest little or none of this element of character.

TO CULTIVATE.—Examine the differences and similarities of persons and things; criticise; read ample and forcible illustrations; draw inferences and analyse.

TO RESTRAIN.—Avoid criticising and splitting hairs; be charitable in your judgment.

HUMAN NATURE.

Intuition; Sagacity; Penetration; Intuitive Perception of Character and Motives from First Impressions; Saying and Doing the Right Thing at the Right Time and in the Right Way; Foresight. **EXCESS**—Too great a Disposition to Scan, Pry, and Predict. **DEFICIENCY**—Inability to Read Motives and States of Mind.

LOCATION—Between Comparison and Benevolence. It has two divisions.

The lower part gives intuitive perception of character and motives, and desire to study mental manifestations.

The upper part gives penetration and power to see far into a subject, and to form correct conclusions speedily.

VERY LARGE, 7.—Are a natural physiognomist, and an intuitive discernor of character; you form a correct estimate of the disposition and moral status of those you meet, at a single glance; can trust your first impressions of character; are penetrating and sagacious.

LARGE, 6.—Have an excellent judgment in matters of character; can read men and women intuitively; will love to study the signs of character in the features, voice, walk, manner, etc., and could become a good practical delineator of character.

FULL, 5.—Your first impressions of character are generally correct, but you are liable to make occasional mistakes. With practice, would become a good practical phrenologist or physiognomist.

AVERAGE, 4.—Your talents for reading character are fair, but your first impressions are not to be fully trusted.

MODERATE, 3.—You have no natural capacity for character reading, and often form incorrect estimates of people. Are apt to say the wrong thing at the wrong time

SMALL, 2.—Are a poor judge of character, and are easily imposed upon.

VERY SMALL, 1.—Have little or no appreciation of human nature.

To **CULTIVATE**.—Study motives, and read works treating upon the dispositions of human character.

To **RESTRAIN**.—Be more confiding, and not so suspicious of your friends.

AGREEABLENESS.

Persuasiveness; Pleasantness; Blandness; Youthfulness; Ability to Interest and Entertain Others; to be Agreeable, Pliable; to Manifest Suavity of Manner. **EXCESS**—Affectation. **DEFICIENCY**—Too Fixed, Settled, and Unchangeable in Manner.

LOCATION—Between Imitation and Causality, on each side of Human Nature. It has two divisions.

The outer part gives the disposition to be youthful, joyful, and agreeable.

The inner part gives persuasiveness of manner and capacity to win the good favours of others, to be bland and use suavity.

VERY LARGE, 7.—Are remarkably bland, winning and persuasive; very conciliatory, and generally please everybody; have an easy and refined power of fascination; are able to adapt yourself to the ways of others.

LARGE, 6.—Have an agreeable and fascinating manner; can say unpleasant things in an acceptable way; are youthful, pliable, and almost universally liked. Are “all things to all men.”

FULL, 5.—Are generally easy and attractive, though not remarkably so; have a fair share of agreeableness, but not much suavity.

AVERAGE, 4.—Are generally pleasant in conversation, but may, when excited, become very brusque and repulsive.

MODERATE, 3.—Are rather deficient in Agreeableness, and have little ability to smooth over your words or actions; should be more bland.

SMALL, 2.—Have an unpleasant way of saying even pleasant things, and often quite unnecessarily provoke the ill will of those around you.

VERY SMALL, 1.—Will fail in winning the golden graces of people; are abrupt.

To **CULTIVATE**.—Read books on politeness and manners; be more polite, affable, and agreeable.

To **RESTRAIN**.—Rarely necessary.

NOTE.—The organs will not under all circumstances manifest in the character the degree of activity marked in the chart. Thus a person with Language marked 6, but with little activity, and large Secretiveness and Cautiousness, will show less language than one with that organ marked smaller, but with great activity, and small Secretiveness and Cautiousness. Again, an individual marked 4 to 5 in Tune, with a favourable temperament and combinations, may manifest much more musical talent than another whose conditions are unfavourable, but in whom the organ of tune is much higher in development. A “little knowledge” in this science is a “dangerous thing,” and those who from lack of experience are incompetent to take into account all the conditions should be modest in offering criticisms on the work of qualified practitioners. Each organ has its influence, but regulated and modified by all the other conditions. These remarks may prove useful to the public who sometimes find fault without a reason, and to students who may be guided by bearing them in mind.

For a more full and complete explanation of the Organs and their Combinations see “The New Illustrated Self-Instructor in Phrenology and Physiology,” by L. N. Fowler, 3s. 9d.

Mr. Fowler's new bust, from a beautiful model, has all these sub-divisions of the organs correctly marked; in china, price 23s.

TRADES AND PROFESSIONS.

ARTISTIC.

Actor
Architect
Designer
Draughtsman
Engraver
Flower Maker

Gardener
Landscape Painter
Modeller
Photographer
Portrait Painter
Sculptor

MECHANICAL.

Baker
Basket Maker
Blacksmith
Bookbinder
Brass Finisher
Bricklayer
Builder
Butcher
Cabinet Maker
Carpenter
Carriage Builder
Carver
Coach Painter
Compositor
Confectioner
Cook
Cooper
Dairyman
Dentist
Dressmaker
Driver
Dyer
Engineer (Mechanical)
Farmer
Finisher
Furrier
Gasfitter
General Mechanic
Gilder
Gunsmith
Hairdresser
Harness Maker
Hatter
House Painter
Inventor
Ironfounder

Jeweller
Laundress
Lithographer
Locksmith
Machinist
Manufacturer
Mason
Miller
Milliner
Miner
Moulder
Musical Instrument Maker
Nautical " "
Organ Builder
Paper Hanger
Paper Maker
Pattern Maker
Penman
Picture Frame Maker
Plumber
Printer
Shoemaker
Shipbuilder
Sign Writer
Silversmith
Stone Cutter
Tailor
Tanner
Telegraph Clerk
Tinsmith
Tuner
Turner
Upholsterer
Watchmaker
Weaver
Wheelwright

COMMERCIAL.

Agent, Business
" Express
" General
" Insurance
Appraiser
Auctioneer
Banker
Bookseller
Broker

Buyer
Canvasser
Cashier
Clerk
" Shipping
Collector
Commercial Traveller
Commission Business
Conductor

COMMERCIAL—Continued.

Contractor	Grocer
Cornmerchant	Importer
Dealer, Cattle	Manager
„ Dry Goods	Merchant
„ Fancy Goods	Newsagent
„ Hardware	Postmaster
„ Horse	Publisher
„ Live Stock	Salesman
„ Lumber	Seedsman
„ Retail	Stationer
Financier	Steward
Florist	Superintendent
Fruiterer	Warehouseman

LITERARY AND PROFESSIONAL.

Accountant	Lecturer
Amanuensis	Librarian
Ambassador	Linguist
Attorney	Musician
Author	Music Teacher
Barrister	Novelist
Correspondent	Orator
Diplomatist	Ordnance Service
Dramatist	Organist
Editor	Poet
Elocutionist	Politician
Governor	Preacher
Governess	Proofreader
Historian	Reporter
Journalist	Secretary
Judge	Statesman
Lawyer	Teacher

Writer

SCIENTIFIC.

Anatomist	Naturalist
Captain	Navigator
Chemist	Phrenologist
Civil Engineer	Physician
Electrician	Physiologist
Geologist	Surgeon
Mathematician	Surveyor
Musical Composer	Veterinary Surgeon

MISCELLANEOUS.

Attendant	Matron
Caretaker	Nurse
Councillor	Policeman
Cricketer	Poulterer
Fisherman	Seaman
Groom	Soldier
Hotelkeeper	Stockraiser
Housekeeper	Timekeeper
Liverykeeper	Waiter
Masseur	Watchman

PRACTICAL UTILITY OF PHRENOLOGY.

By L. N. FOWLER.

PHRENOLOGISTS are often asked for the "CUI BONO," the PRACTICAL UTILITY of this science. "Admitting its truth," say they, "of what USE is it?" To reply briefly to this question here may not be out of place.

Men now worship two deities, Wealth and Fame, with more than pagan idolatry; and value things in proportion as they further these objects. But this standard of valuation is evidently erroneous. Whatever can be made to augment human happiness, or to promote morality and virtue—to diminish or alleviate human suffering, or in any way to improve man physically, or mentally, or morally, is useful in proportion as it is capable of effecting these important but difficult objects. All this phrenology is calculated to accomplish. It is therefore useful—

1. AS A STUDY. "KNOWLEDGE IS POWER." Man is so constituted that to study the laws and phenomena of nature—to witness chemical, philosophical, and other experiments—to explore the bowels of the earth, and to examine the beauties, the curiosities, and the wonders of its surface—to learn lessons of infinite power and wisdom as taught by astronomy—but more especially to study LIVING, ANIMATED NATURE—to observe its adaptations and contrivances—in short, to study NATURE in all her beauty, and variety, and perfection, constitutes a source of the highest possible gratification of which the human mind is susceptible.

But the study of MAN, of HIS nature and duties, his destinies and relations, and especially of man INTELLECTUALLY and MORALLY, is as much more useful and important than the study of physical nature, as mind is superior to matter. Man, the lord of creation, is the grand climax, the MASTER-PIECE of all God's works within our knowledge, and man's MIND the master-piece of man; so that the study of man's mind towers far above all others.

Again, this same mind of man is the fountain-head from which springs most of his sufferings and enjoyments. Both the happiness and the misery experienced by it are far more intense and acute than those of a merely physical origin. Now, since obedience to the laws of our MENTAL constitution is the sole cause and medium of all our mental enjoyments, since their violation is the only and inevitable cause of all man's mental misery, and since phrenology develops and elucidates these very laws, the observance and the violation of which cause most of man's happiness and misery, it is self-evident that a knowledge of this science is the key that opens up to man all the hidden capabilities of enjoyment belonging to his nature, and will also enable him to bolt the door upon those causes of mental anguish and suffering which afflict either mankind in general, or individuals in particular. By fully and clearly analysing and unfolding the primary powers of the human mind, and thereby showing what is, and what is not, their natural, legitimate, and healthy function, and thus what actions and feelings are virtuous, and what sinful, phrenology will teach every one how to exercise his faculties in accordance with their primitive constitution, or, in other words, how to obey the laws of his mental and moral nature, and thereby how to become the recipient of uninterrupted mental enjoyment.

2. "KNOW THYSELF," was written in golden capitals upon the splendid temple of Delphos, as the most important maxim which the wise men of Greece could hand down to unborn generations. The Scriptures require us to "search our own hearts and try ourselves;" and the entire experience of mankind bears testimony that SELF-knowledge is the most important of ALL knowledge. A thorough knowledge of one's own self—of his good properties, and how to make the most of them; of his predispositions to, and sources of, temptation to excess and error, and the means of keeping these desires quiescent; of what he is capable of doing and of becoming, and what not; and wherein he is liable to err either in judgment or conduct—is more intimately associated with his virtue, and happiness, and success through life than any other, than ALL other knowledge united. Before he can correct any defect, he must know precisely in what that defect consists—must know the PRECISE FACULTY that is too strong, or too weak, or wrongly exercised.

This principle will be rendered still more plain and forcible by employing a comparison. It is with mental as with physical vision, that objects take their appearance from the media through which they are observed. If you look through glasses that are coloured, or that magnify, or minify, the objects observed will appear accordingly. Appearances would lead you to think that the apparent colour was the real one, though changing with every change in the colour of your glasses. But by knowing what coloured glasses you look through, you easily correct the error. Now, phrenology tells you precisely what coloured glasses you look through. Does hope predominate, you look through magnifying glasses, which exaggerate every prospect. Without being told by phrenology that these splendid castles are all ideal, and merely the workings of over-developed hope, you would think them real, and act upon them; but with this knowledge you will avoid the evils consequent upon such action. Thus phrenology, properly applied, would prevent much of this speculating, over-trading, extravagance, etc., which cause most of those failures that are spreading distress throughout our land. Is hope small, the picture is reversed; but by telling you that your spirits flag only because you look through dark-shaded glasses, phrenology will effectually dispel this borrowed trouble about nothing.

Are you, as a professor of religion, borne down with an overwhelming sense of guilt, and unworthiness, and desert of punishment, accompanied with but feeble hopes of pardon, and many doubts and fears as to your salvation, phrenology will impart the "oil of joy for the spirit of heaviness," by telling you that these feelings are caused by your predominant cautiousness and conscientiousness, and small hope and self-esteem, and NOT by your actual danger of perdition; and that were the relative size of these organs reversed, your feelings also would be reversed, although in a far poorer way of gaining heaven. You are only looking through coloured glasses.

Are you an over-anxious wife or mother, worrying your very life out of you about your husband or children, by telling you that these feelings are caused, not by any actual danger that threatens your beloved ones, but by your own groundless and whimsical fears, produced by your predominant cautiousness, philoprogenitiveness, and adhesiveness, phrenology will dispel these foolish fears, and make you laugh at your own folly; whereas, but for this science, you would think them well grounded. It shows you that you are afraid only because you are looking through coloured glasses.

It might be added, that the very best method of telling a child or neighbour their faults EFFECTUALLY, so as to produce reform, is to take them to a judicious and thorough-going phrenologist. He will be sure to hit the nail on the head, and thus produce a much better effect than could be done by those who live with them, because they will feel that HE does it SCIENTIFICALLY, they from prejudice. See Phrenology Proved, etc.

Again; ambition is one of the most powerful elements of man's nature, and its gratification a source of real pleasure. Hence, to excel, even though in a humble sphere, is productive of far more enjoyment than mediocrity in a higher sphere. Thus, to excel in some ordinary mechanical branch renders one much more happy, and enables him to get a better living, than to be an ordinary lawyer, because in the former case his ambition is GRATIFIED, but in the latter MORTIFIED.

Hence, to a young person in particular, just beginning the world, and indeed to all, a knowledge of phrenology, or in its absence a correct phrenological examination, might be made incalculably valuable.

Still further. The Creator evidently intends and adapts one man to fill one sphere of action, and another another sphere. Different individuals are designed for and adapted to different occupations; the constitutional qualities of one man, both mental and physical, best fit him to become "a tiller of the ground;" those of another to practice successfully one of the mechanical arts; of another to sway the popular will by smooth-tongued eloquence; and of still another to explore the works and wonders of nature.

Let parents but apply the principles of phrenology to the choice of occupations adapted to their children; let the agriculturist be located on his farm, the mechanic in his workshop, the artist in his studio, the merchant behind his counter, the statesman in the halls of legislation, the teachers of morals and of letters in their respective places; let the orator mount the rostrum, the judge between man and man ascend the bench, the naturalist be placed in the open fields of nature; let every member of society be placed in circumstances the most favourable for calling into full and delightful exercise all his talents and mental energies, and this divinely contrived machine of human society, with every wheel, everything in its proper place, would work out an incalculable amount of happiness to mankind in general, and to individuals in particular; those whose ambition is now mortified, because out of their proper element, would then be delightfully gratified, a vast amount of talent in all the departments of life, which now lies buried for want of action and object, would be brought forth; and a host of Washingtons and Franklins, of Jeffersons and Adamsses, of Shakspeares and Miltons, of Clays and Websters, of Lees and Henrys, of Fultons and Whitneys, of Rushes and Blackstones, of Audubons and Davys, of Sillimans and Hitchcocks, of Wests and Rubens, of Irvings and Percevals, who are now unnoticed and unknown would be hunted up, and their talents brought to bear upon the general welfare of mankind. But alas! this machine is deranged, its wheels misplaced, and its product is misery; the natural mechanic is put into the study, and the scholar upon the farm, their natures crossed, their talents lost to themselves and the world, and their happiness greatly abridged, if not exchanged for misery. Now, if phrenology be true, the natural talents even of children can be discovered with certainty, and their pursuits directed accordingly; and thereby these evils can be avoided, as well as these blessings secured

3. IT WILL INCALCULABLY ADVANCE THE ARTS AND SCIENCES. Only the very threshold of science is yet entered. For every discovery thus far made, doubtless scores remain yet to be made. Future centuries, like those that are past, will unquestionably witness clusters of new sciences, as the present one has chemistry, geology, and phrenology, unfolding new truths and new worlds of facts, by means of which the knowledge and happiness of mankind will be vastly augmented. There are multitudes of minds calculated to bring to view the phenomena and laws of nature, and make scientific discoveries, which are now either wholly engrossed with other minor matters, or enter upon a literary course too late to make much progress; whereas, had their talents been early known, and their education conducted upon phrenological principles, such naturalists and mathematicians, such artists and mechanics, such statesmen and poets, such orators and divines, such philanthropists and such profound philosophers would rise upon our world as would completely eclipse everything past and present—as would incalculably improve, adorn, and bless mankind. It would also throw out from under the wheels of science multitudes of those who now retard their progress, and clear the various professions of those drones who are now their bane and disgrace, besides being useful in making choice of our public officers.

4. IT WILL GREATLY PROMOTE MORALITY AND TRUE RELIGION. Phrenology unfolds the moral and religious nature of man. To this same moral nature of man, true religion is also adapted; so that each will confirm and strengthen the other, and both TOGETHER do much more for man's moral elevation than either could do ALONE. Phrenology, more than anything else, is calculated to do away with sectarian prejudices, and wear off the edge of those asperities which grow out of them, and which are a deep disgrace to the Christian world. It also teaches forbearance and forgiveness, and does away with bigotry. It will teach natural theology and natural religion more clearly and forcibly than any other department of science whatever.

5. A knowledge of phrenology will give its possessor an almost unlimited command over the minds and feelings of his fellow-men. Are you a lawyer, phrenology teaches you not only the laws of mind, in general, but the PARTICULAR qualities of individuals, and also how they may be reached. Has one of your jury large benevolence, phrenology not only points out the development, but also shows you how to arouse it powerfully in aid of your cause. The other faculties will then follow in its train, and he is gained. Has another large comparison, or causality, or ideality, address these faculties respectively, and your end is gained; has another large self-esteem, and firmness, humour HIM, and be careful not to excite them against you, or "it's a gone case"; and so of the other faculties.

Are you a minister of our holy religion, wishing to "convert the sinner from the error of his ways," you must become "all things to all men." Your success depends on your adapting truth to the sinner's mind. Has he small conscientiousness and large self-esteem and combativeness, if you address your remarks to his conscience, and portray his guilt and desert of punishment, his small conscientiousness and large self-esteem will fail to perceive or feel his guilt; and his large self-esteem will justify himself, and retort, "You come here, accusing me in this kind of style, do you? I've done nothing wrong. You talk as though I had committed some awful crime, but, thank Heaven, I have a clear conscience. I'm as good as you are any day;" whilst combativeness will resent the well-meant but ill-applied warning, and drive the intruder from his presence.

Thus the sinner's heart becomes more hardened, and the door of repentance and reform barred and bolted. Whereas, this same sinner has perhaps large veneration and adhesiveness. Appeal to the former by portraying the majesty and the glory of God, and to the latter by descanting upon His infinite love to the children of men, and you strike chords that vibrate through his whole soul, prostrating him in adoration and love at the foot of the cross.

Another may have large conscientiousness and small veneration. By addressing to him what disgusted the first, you reach his feelings, producing a broken heart and a reformed life; whereas, if you appeal to his veneration, which produced the desired effect in the case first supposed, you disgust him, and the result is worse than a mere failure.

But the application of this principle to the GOVERNMENT of CHILDREN is productive of still greater good. Thus, has your child large firmness, or destructiveness, or self-esteem, great care is requisite lest these faculties become arrayed AGAINST you; in which event obedience can be secured only by compulsion, the child becoming wilful and insolent. But by understanding phrenology, you will know what will excite these faculties unfavourably, and can thus avoid rousing them, and appeal to some other faculties by which you gain your end at once, and with perfect ease.

Again, if conscientiousness and benevolence are large, when you do the child a favour, let it see and feel it to be an act of pure disinterested kindness on your part, and a strong feeling of gratitude and sense of obligation will spring up spontaneously in its little bosom, which may be increased by every successive garment, and ride, and favour which the child receives at your hands, until it will become a ruling emotion. A strong desire to RETURN these favours will be the result; your ascendancy over the child has now become complete; your will has but to be known to be obeyed, and that with delight.

But this picture is usually reversed. Parents generally transmit to their children those mental as well as physical qualities which predominate in themselves. These are often large combativeness, destructiveness, acquisitiveness, self-esteem, firmness, etc. The little sufferer gratifies his innate destructiveness by tearing a leaf from a book given him to play with, or breaking some valuable article. The angered parent catches up the unconscious offender, and gives him a violent box on the ears (thus re-inflaming destructiveness by the blow), exclaiming, "You little rascal, you, what did you do that for? Do it again if you dare, and I'll whip the very life out of you!" Of course the child becomes enraged, and bawls loud and long, and receives another scolding and whipping to make him "hush up." Its outraged conscientiousness revolts at this cruel and unjust treatment, and this increases the flame of its anger; destructiveness, already too large, becomes still larger by being violently and protractedly excited; the child is rendered miserable; its temper spoiled; its brain inflamed; its gratitude and affection checked; its parental respect destroyed; peevishness engendered; its health impaired; and by the frequent repetition of such scenes, hatred and rebellion take up their permanent abode in the infantile bosom.

Or perhaps the little one makes a noise, which is as natural to it as breathing, and almost as necessary for the development of his lungs and muscles. The parent commands silence: the little offender wishes and intends to obey, but, in obedience to the irresistible

promptings of his nature, he soon forgets, and continues his noise. The irritated parent, who ought to rejoice in, and even join, his little ones in these healthy and intellect-producing amusements, becomes angry; chastises the offenders, thereby kindling their anger; again outrages their sense of justice; and creates those hard feelings, which, by being often repeated, grow into a settled dislike; the child does nothing willingly, but everything poutingly; parental favours are forgotten; and the entire intercourse between parent and child, which might, and ought always to be, of the most delightful character, is unpleasant and cross-grained throughout; each blaming and disliking the other. Thus, thousand of things which are as natural to children as hunger, and no more deserving of punishment, receive either chastisement or sharp rebuke, which harrows up and hardens the tender susceptibilities of the dear little creatures, thus exciting their animal propensities, and thereby weakening their intellectual and moral powers.

It might be added that much of the crossness and ugly temper of children is caused by the irritating and improper diet, either of the mother or child, or both. By inflaming the stomach, and thereby the system generally, the organs in the BASE of the brain, and destructiveness in particular, are preternaturally excited, which produces an ugly disposition. This kind of bad temper is the result of disease, and therefore to be PITIED, not punished, though it generally subjects the little sufferer to scoldings or chastisements. Punish the NURSE if any one—reform the DIET and REGIMEN of your child, and you will thereby subdue his bad temper. Bad children are made so mainly by bad management.

In the choice of nurses, servants, apprentices, partners, customers, friends, and especially companions for life, the utility of phrenology is incalculable.

The principle is this. Every faculty has its own appropriate aliment and stimulant, by the presentation of which it is excited, and its organ thereby enlarged, and by the removal of which its action is diminished, and its size thereby reduced. By teaching us the true nature and proper aliment of every faculty, and thus how to excite and how to allay each at pleasure—by distinctly pointing out first the excess or defect, and then the remedy, phrenology directs us how to change their relative power, and thus how to produce perfect and well-balanced characters and intellects,* which is the greatest of all other desiderata.

A fact or two in illustration of this point is all that our limits will allow. Mr. Robert McGrugan, of Milton, Pa., was publicly examined by the author, in 1836, and described as having very large eventuality, and a strong mind. He was reputed to have the best memory, and to be the best read man, in that county. In 1836, he called upon the writer to state the means by which he acquired his extraordinary powers of memory, requesting me to use it PRO BONO PUBLICO, and especially for the good of young men. He said that at twenty-five his memory was most miserable. If he went from his house to his shop for anything, he usually forgot what he went for. If he went to town he forgot most of his errands. He could not recollect anything he read or heard, neither names, nor words, nor dates, nor facts. At length he resolved no longer to submit to this forgetfulness, but to discipline his mind, in doing which he adopted the fol-

* This train of remark, by showing that mankind have the formation of their own characters, at least in part, in their own keeping, effectively obviates the objection that phrenology leads to fatalism and does away with human responsibility.

lowing method. When he wanted anything from his house, he would think over and over in his mind what it was that he wanted, thus exercising his eventuality upon it, and thereby remembered it. He would read a passage, and re-read it, and then think it over and over, or, in phrenological language, would exercise his EVENTUALITY upon it, strongly impressing it upon that faculty. He would then lay by his book, but still revolve it in his mind, and then read another passage, and go through the same process in reference to both together, and so on with the entire book; thus constantly exercising his eventuality. After a little he could keep the history of two books, and then of three, and four, each clearly before his mind at once, and carry them along in his memory as he read them.

But he found that he forgot NAMES. He pursued the same course in reference to this kind of memory, and thus improved it also. But he found that he forgot WHERE on the page he left off, and was obliged to turn down a leaf. This would not do. He each time impressed upon his locality WHERE he left off, and that in each book, and shortly found THIS kind of memory likewise improved. He also exercised his causality in philosophising upon what he read. Now, according to phrenology, his organs of eventuality, locality, language, &c., must have been small, but they are now all remarkably large, showing their increase by exercise, and he informed me that now, at sixty years of age, his mind is more vigorous, and his memory more retentive, than ever before—that it still goes on improving, though at his age all kinds of memory are usually feeble, and still declining.

Let it be observed that he took the very method for the increase of organs pointed out by phrenology, namely, the VIGOROUS EXERCISE of the very powers he wished to improve.

I have always found eventuality very large in Jews. They were required to tell the Lord's doings to their children and grandchildren, in doing which they powerfully exercise their eventuality. The same is true of the North American Indians, who perpetuate their history in the memories of the rising race. The early mental education of children should consist MAINLY in telling them stories, showing them things, phenomena, &c., of which they are extremely fond, instead of wasting their time and health on books and ARTIFICIAL learning. PARENTS, not hirelings, should be teachers.

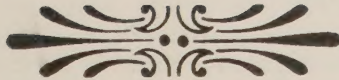
Weight, though generally a small organ, is INVARIABLY large in experienced seamen, in billiard-players, those who manage machinery, and who shoot much, the increased size in these cases being caused by its exercise. Is acquisitiveness weak in your child, give him money and things to keep as his own, and often recur to them as his, and as to be saved for future use. Is this organ too large, contrive to employ the others, and remove from it the excitements to action. Is conscientiousness weak, first learn the precise function of the faculty, and then make frequent appeals to it, and so of every other faculty.

The author feels that he has not done this subject justice, nor can he do so without dwelling more IN DETAIL upon the primary function of the respective faculties, and the precise KIND of treatment required to excite and allay them. He might adduce any number of additional facts in illustration of this principle, but his limits are full. He will, therefore, devote a long chapter in a subsequent work, or else an entire work, to the elucidation of this most important subject, taking up each faculty separately, and the means of strengthen-

ing it, both as applicable to the education of children and to the improvement of one's own mind and character.

Let it be remembered that we have but glanced at only a few of the beneficial results to be derived from the study and application of phrenology, and that it applies to man in all his physical, moral, and intellectual relations, both to his fellow-men and to his God. But even in this view of the subject, its importance far outweighs that of all the other sciences put together, and demands the serious investigation of every parent, every philanthropist, every Christian, and every scholar.

Should it be objected that few have the leisure or the talent successfully to prosecute this science far enough to pluck these golden fruits, I reply—1. By having a phrenological bust standing upon your mantel you can improve many an odd and otherwise lost minute in noticing the position of organs, in making one observation here and another there, upon friends and even upon strangers. Go where you will, you can never be at a loss for subjects and materials. You have only to open your eyes and read as you run. Thus, in two or three years, without losing one minute's time, you will have accumulated an amount of phrenological knowledge which you would not part with upon ANY consideration, and begin to reap all the advantages here stated. 2. Children can learn and understand phrenology very young. They are naturally fond of it, and might grow up phrenologists, and form their own characters by it.



THE MODERN PHRENOLOGY.

THE task of placing Phrenology in a legitimate position among anthropological studies—a worthy, if as yet a difficult one—is gradually being undertaken by our leading scientists. Alex. Ecker, in his book on “The Cerebral Convolutions of Man,” states: “If, however, as we think is undoubtedly true, definite portions of the cerebral cortex subserve definite intellectual processes, there is a possibility that we may some day attain a complete organology of the brain surface, a science of the localization of the cerebral functions. Such a science, that is, a knowledge of the psychical organs of the brain in all their relations, is certainly one of the most important problems for the Anatomy and Physiology of the next century, the solution of which will work no small transformation in Psychology.” If we admit that Phrenology is true to life, we must admit it is based on so important a line of observation that it needs the keen intellectual investigation of the highest scientific men to gain for it a scientific basis, and to keep it from being estimated by those who know but little about it as only of empiric value.

Who would care to contradict the statement, “that as the skull is moulded upon the brain, and grows in accordance with it; the size and general shape of the brain may be estimated with tolerable accuracy by the size and general shape of the skull”? Any practical phrenologist and close observer, who will carefully follow David Ferrier’s experiments, and those of other English and Continental scientific writers of note, can see numerous comparisons between the physiological mode of reasoning out the functional topography of the brain in relation to craniological and anthropological researches, and the older observations of Gall, Spurzheim, and Combe, with a view to establishing a scientific Phrenology.

“But what will be done by a study of Phrenology on physiological grounds?” asks the sceptic. Such a study will clear away the scientific clouds of superstition, doubt, and prejudice. Science is the last person clothed with authority to admit a fact. Many things have been discovered before science found them out, or admitted they were true.

“But,” again queries the sceptic, “supposing I admit that science is a very careful investigator, that it admits of no dilettanteism, what physiological proofs are there that the old and the new Phrenology are working with the same end in view, and that Phrenology is not so much quackery, which everyone who dabbles in it measures out to please himself?” We reply, Scientific men have repudiated the claim that Phrenology is a science probably because so much has been claimed for it on grounds irrespective of THEIR scientific method of investigation, and because sufficient PHYSIOLOGICAL PROOF has not been forthcoming with regard to distinct areas for psychical power. But the day has already begun to dawn when, unconsciously perhaps, physiologists are admitting the leading principles of Gall, through their valuable physiological and pathological experiments. Are there, we ask, many, if any, scientific men of note to day prepared to hold the belief that mind manifests itself independently of brain matter? or are there many anatomists or physiologists of to-day who will care to assert that the mind has not distinct seats, areas, or localizations in the brain?

or, further, that the recent researches in physiology and pathology have not established correlative or psychological actions? The proofs therefore which are convincing with regard to the corresponding evidences of the old and new Phrenology are as follows:—

Ferrier applied the galvanic currents to the lower extremity of the temporo-sphenoidal convolution, which caused movements of the lips, cheek, and tongue, and corresponds to the centre marked by the early phrenologists as Alimentiveness; called by Ferrier and other physiologists the gustatory centre. Darwin points out that "in emotions of joy the mouth is acted upon exclusively by the great zygomatic muscles which serve to draw the muscles upward and backward. The upper and lower orbicular muscles are at the same time more or less contracted." It has thus been found that galvanic excitation on this portion of the brain produced the physical expression of joy; and this corresponds to the place where is located the organ of hope.

Prof. Sigmund Exner has demonstrated that "the centres for the facial movements extend from the gyrus centralis anterior to the latter halves of the lower frontal convolutions," which are found to correspond with Gall's centre for mimicry or imitation.

Another centre where the galvanic current causes "the retraction of the angle of the mouth, which contracts under the influence of fear," which has been named the muscle of fright, corresponds with "the lower extremity of the ascending parietal convolution, and the angular gyrus, where Cautiousness—according to Spurzheim—is situated." (See Ferrier and Sir C. Bell.)

The centre when excited, that causes "the rising of the shoulders with extension of the arms," which Darwin and Mantegazza have referred to as "the expression of patience, submission, and the absence of any intention to resist," corresponds with Gall's centre of veneration. Gall located the organ of language in the lower frontal convolution, but it was not recognized until Broca in 1861 localized it in the lower left frontal convolution. Friendship, Acquisitiveness, and other faculties are being compared in the same way. Thus without doubt the results of modern investigation are forcing the facts of Gall's theories upon the attention of physiologists. Let due credit be given to the experimenters with the scalpel and galvanic batteries, who have demonstrated certain "centres of ideation," which the scientific world is adopting; but curious as it may appear, in nearly every instance these centres have been previously held by phrenologists.

Professor Max Müller says, "the study of man in every part of the world has ceased to be a subject for curiosity only; it has been raised to the dignity and also the responsibility of a real science, and it is now guided by principles as strict and as rigorous as any other science. The most favourite classification of man has always been that according to the skulls. The skull, as the shell of the brain, has by many students been supposed to betray something of the spiritual essence of man; and who could doubt that the general features of the skull, if taken in large averages, do correspond to the general features of human character?"

Professor Alex. Bain, in his "The Study of Character," says "Phrenology has done good service by showing us with more emphasis than had ever been done before that human beings are widely different in their mental tastes and aptitudes."

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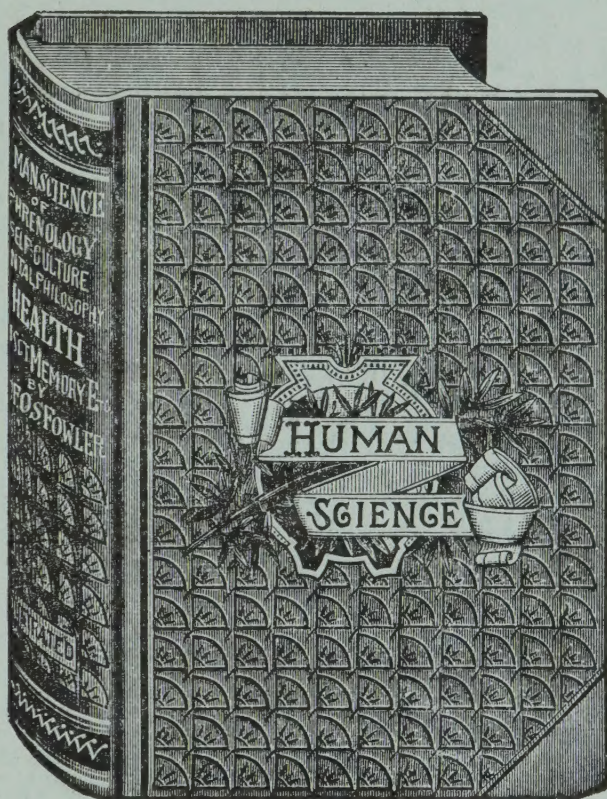
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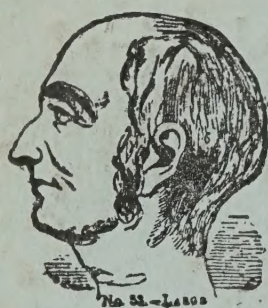
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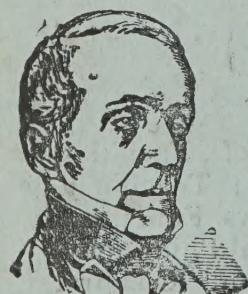
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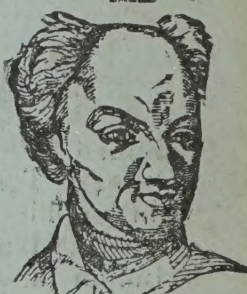
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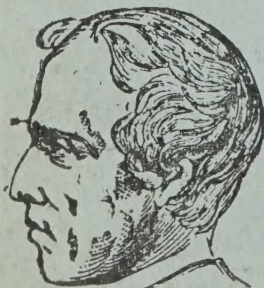
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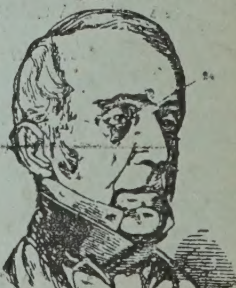
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